THE KUPPUSWAMI SASTRI MEMORIAL VOLUME

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THE KUPPUSWAMI SASTRI
RESEARCH INSTITUTE
MADRAS

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1949

FOREWORD

In this small volume are gathered together the appreciations of the many friends and admirers including pupils of the late Sri Kuppuswami Sastriar. I first came into contact with him in the office of Sir P. S. Sivaswami Aiyar who indented on his superior knowledge of the Mimamsa for the interpretation of Smrti texts. I have seen him in the Senate of the Madras University fighting for the causes he had at heart. I have seen him at closer quarters in the Annamalai University where we were both members of the Senate and Syndicate together. It is only now that I realise that he was six years younger than myself. I always paid him the respect due to a Senior in age. That he was senior was an impression produced, I think, by the depth of his learning.

The combination in him of the Pandit's depth of learning with the most modern methods of research was so obvious a feature of his, that it receives mention in many appreciations here. I have heard him discourse in Samskrit with easy intelligibility, very rare in one of his deep learning.

Sir P. S. Sivaswami Aiyar used to remark that one of his profound learning could and should have produced many books. He has repeated it in his appreciation included in this volume. It is not perhaps in the tradition of a *Kulapati* to write books but only to teach all day long a vast number of pupils and be an exemplar to them. Till the end he believed that he would die an octagenarian and would perform the last offices to the mother who unfortunately survived him. Had he the length of life in retired leisure he hoped for he might have had time to write books. As it is, the Chronological Index prefixed to this volume and the appreciations of his many pupils show how active and strenuous his life has been.

He had done a great deal for Samskrit in his time, but even he would not have been able to stem the tide of opposition to Samskrit that is now in evidence.

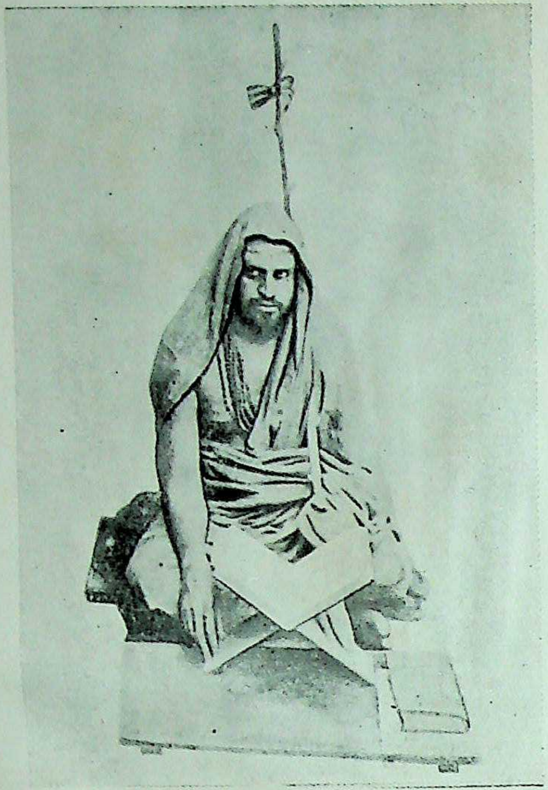
The condition of *Samskrit Education* to-day is only a test of our love for Samskrit. True lovers of Samskrit in and out of the Samskrita Academy and Kuppuswami Sastri Research Institute may yet do much to foster the cause of Samskrit education. If the cause of Samskrit education languished and failed, it will be our fault. We the members of the Academy and the Institute owe it to the memory of Sri Kuppuswami Sastri to promote Sanskrit study.

T. R. VENKATARAMA SASTRI,
President,
Kuppuswami Sastri Research Institute.

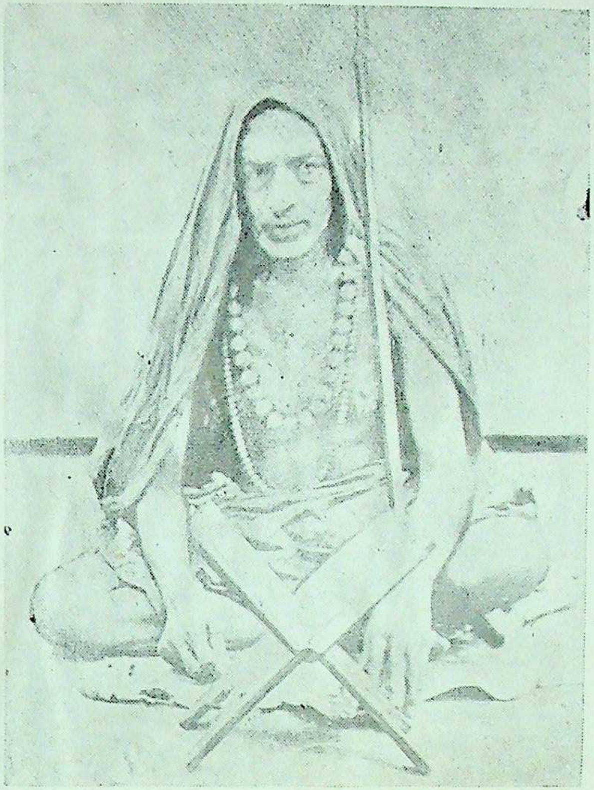
Mm. Prof. S. Kuppuswami Sastri passed away on September 5, 1943. The Madras Samskrit Academy of which he was one of the founders and the first President till his demise held a condolence meeting on September 14 at the Ranade Hall, Mylapore, with the Rt. Hon. V. S. Srinivasa Sastri in the chair; on November 3, a memorial meeting was held in the University Senate House with the Vice-chancellor, Dr. Lakshmanaswami Mudaliar, in the chair; learned societies all over the country met and several distinguished persons, scholars, educationalists, and publicists paid tributes to the profound scholarship of the late Professor and his contribution to the growth and development of University education in general and Sanskritic studies and research in particular. Numerous letters appreciating the late Professor's services to the cause of learning were received. Some time after a fitting memorial to the great scholar, as suggested in these speeches and letters, had been raised in the form the Research Institute bearing his name, the Governing Body of the Institute and its Research Committee resolved to collect all these tributes to his scholarship and work in the form a memorial volume. The Kuppuswami Sastri Memorial Volume is thus published as a mark of respect to the memory the great Mahāmahopādhyāya.

MAHAMAHOPADHYAYA PROF.
S. KUPPUSWAMI SASTRI

Two Sannyasin-teachers under whom Mm. Prof. S. Kuppuswami Sastri studied



SRI BRAHMENDRA SARASVATI
(Paḻamaneri Svamigal)



SRI VASUDEVA
BRAHMENDRA SARASVATI

LIFE AND WORK OF THE LATE Mm. PROF. S. KUPPUSWAMI SASTRI

A CHRONOLOGICAL TABLE

15-12-1880	Born at Ganapati Agraharam on the banks of the Cauvery in Tanjore Dt. as the fourth son of Seturama Iyer.
	Studied Sanskrit and Śāstras in the traditional style, and English at Tiruvadi.
1896	Passed the Matriculation Examination.
1900	Graduated from the S.P.G. College, Tanjore, with Philosophy as his special subject.
	Was a clerk in the Revenue Board for a time; then a student of law at Madras and Trivandrum.
1905	Became Master of Arts.
	Was delivering religious lectures at the P. S. High School and other places is Mylapore.
1906	Appointed Principal of the Madras Sanskrit College, Mylapore, by its founder Sri V. Krishnaswami Iyer.
1906-10	Principal of the Madras Sanskrit College.
1907	Became Chairman of the Board of Examiners in Sanskrit in the Madras University.
	Edited the Adhvara mīmāmsā kutūhala vṛtti for the Vani Vilas Press, Srirangam.
1910	Re-organisation of the Rajah's College at Tiruvadi. Appointed Principal of that College.
1910-14	Principal of the Rajah's College of Sanskrit and Tamil Studies, Tiruvadi.
	Assisted the Vani Vilas Press, Srirangam, in their edition of the Complete Works of Śaṅkara.
1912	Appointed acting Professor of Sanskrit at the Presidency College, Madras, during the leave of Prof. M. Rangacharya.
	Took leading part in the organisation and starting of the Siromani Course on the side of Oriental learning in Sanskrit along traditional lines in the Madras University.

1913 Delivered a course of 20 lectures in the Madras University on 'Hindu Philosophy with special reference to the Nyāya-Vaiśeṣika Systems'.

Appointed member of the Tamil Lexicon committee.

1914 Appointed permanent Professor of Sanskrit and Comparative Philology at the Presidency College, Madras, and Curator, Madras Govt. Oriental Mss., Library, Madras, on the retirement of Prof. M. Rangacharya.

1914-36 Occupied the above position.

1914-36 Edited 8 Vols. with Prof. Rangacharya and 58 Vols. independently of the Descriptive and Triennial Catalogues and Alphabetical Indexes of the Mss. of the Madras Govt. Oriental Mss. Library.

1915 Became a member of the Senate of the Madras University.

1918 Delivered 20 lectures at the Madras University on 'Indian Epistemology.'

Became Chairman of the Board of Studies in Sanskrit in the Madras University.

1919 Promoted to the I.E.S.

Delivered 20 lectures at the Madras University on 'Methods and Materials of Literary Criticism in Sanskrit.'

Presided over the Classical Sanskrit and Modern Vernaculars Section of the First All-India Oriental Conference, Poona. (5th, 6th and 7th November 1919).

Delivered another course of lectures at the Madras University on 'Indian Theism.'

1921 Edited jointly with Prof. M. Rangacharya the Padyacūḍāmaṇi in the Madras Govt. Oriental Mss. Library Series.

1922 Presided over the Indian Philosophy Section of the Second All-India Oriental Conference, Culcutta and delivered the Presidential Address on 'The Prābhākara School of Karma Mīmāmsā.' (Proceed. pp. 407—412).

1923 Became a member of the Academic Council of the Madras University.

1924 Contributed an Introduction to the Nīlakaṇṭha Vījaya Campū of Nīlakaṇṭha Dīkṣita, published by the Bālamanoramā Press, Mylapore, Madras.

1925 Took part in organising the Third session of the All-India Oriental Conference at Madras.

Contributed two papers to the Third Oriental Conference, Madras, (1) Further Light on the Prābhākara Problem and (2) Bodhāyana and Dramiḍācārya, presupposed by Rāmānuja. (Proceed., pp. 474—481, 465—473).

1925-26 Took leading part in the organisation and setting up of the Oriental Research Institute in the University of Madras.

1926 Contributed an Introduction to the Āścarya-cūḍāmaṇi of Śaktibhadra, published by the Bālamanoramā Press, Mylapore, Madras.

Presided (on 30-8-1926) over the 10th All-India Sanskrit Conference at Calcutta and delivered a Sanskrit Address (Saṁskṛta Sāhitya Pariṣat Patrikā, Calcutta, Vol. IX, No. 5, Sep. 1926, pp. 185—195).

Presided again over the Indian Philosophy Section of the Fourth All-India Oriental Conference, Allahabad (5th, 6th and 7th Nov. 1926), and delivered the Presidential Address on 'A Few Problems of Identity in the Ancient Cultural History of India.'

Honoured by the Bhārata Dharma Mahāmaṇḍal, Benares, with the title 'Vidyāvācaspati'.

Started the Madras Sanskrit Academy in collaboration with Sri V. V. Srinivasa Ayyangar and others friends. Made the first President of of the Madras Sanskrit Academy.

1927 Honoured by the Government with the title 'Mahāmahopādhyāya'.

Delivered Readership lectures at the Madras University on 'The Philosophy and Exegetics of the Mīmāmsā System.'

Started the Journal of Oriental Research, Madras, in collaboration with Sir P. S. Sivaswami Iyer, Sri K. Balasubrahmanya Iyer and others.

Wrote in the Journal of Oriental Research an article on Sundarapāṇḍya (Vol. I, pp. 1-15).
" " Bhadanta (ibid. pp. 25-26).
" " Aravaṇavaṭikal (ibid. pp. 191-201).
" " Aravaṇavaṭikal again (Vol, II, pp. 79-83).

Delivered Readership lectures at the Madras University on Mīmāmsā,—'Sentence-split, Beginning and End' (Vākyabheda, Upakrama and Upasaṁhāra).

1929 Wrote in the JOR., Madras, an article on 'Rāvaṇabhāṣya' (Vol. III. pp. 1-5).

Wrote on 'Kośavān Ācāryaḥ' in the volume 'Essays by Diverse Hands', Madras Library Association.

Delivered Readership lectures at the Madras University on Nyāya,—'Thought - measuring Devices in Indian Dialectics'.

1930 Contributed a Foreword to the Naiṣadhīya Carita edited by Pandit Vyasaraya Sastri, Vadhyar & Sons., Palghat.

1931 Delivered at the Annamalai University four lectures on 'Highways and Byways of Literary Criticism in Sanskrit.' (Since published by the Kuppuswami Sastri Research Institute, Madras).

Edited the Vīṇāvāsavadattā published in the JOR., Madras.

1932 Edited jointly with Pandit T. V. Ramachandra Dikshitar the Vibhramaviveka of Maṇḍana Miśra.

Wrote the Primer of Indian Logic.

Began his edition of the Dhvanyāloka and Locana with Kaumudi and his own Upalocana.

Honoured by H. H. Śrī Śaṅkarācārya of Kāmakoṭi Pīṭha with the title 'Darśanakalānidhi'.

1933 Honoured by H. H. Śrī Śaṅkarācārya of Govardhana Mutt, Puri, with the title 'Kulapati'.

Assisted the Madras Law Journal Press in their edition of Vālmīki Rāmāyaṇa, and wrote a foreword to it.

Contributed an Introduction to Mādhavānanda's Translation of the Bṛhadāraṇyaka Bhāṣya, Mayavati, Almora.

1934 Presided over the Indian Philosophy Section of the Tenth All-India Philosophy Congress, Waltair, and delivered the Presidential Address on 'Pūrṇaism in Indian Thought'. (Proceed. pp. 45—54).

Wrote on 'Authorial Homonymy and Polynymy' in the Classified Catalogue Code of the Madras Library Association (pp. 111—118).

1935 Delivered Readership lectures at the Madras University on 'Mater, Spirit and God in Nyāya-Vaiśeṣika'.

Wrote on 'Library Science as viewed by a Classicist' in the Annual Report of the Madras Library Association.

Presided over the Paṇḍita Pariṣad of the Eight All-India Oriental Conference, Mysore, and delivered a Sanskrit address on 'Pāṇḍitya-Vimarśa-advaita, 'Synthesis of learning and research.' (Printed in the Proceedings).

Retired from the Professorship of Sanskrit in the Presidency College, Madras.

Started as Editor-in-Chief the work of the New Catalogus Catalogorum in the Madras University.

1936 Contributed an article in Sanskrit on 'Abrahmajijñāsā' in the Languages Number of the Journal of the Madras University. (April).

Addressed the new graduates at the Convocation of the Madras University (29th August).

Edited the Brahmasiddhi of Maṇḍanamiśra with Śaṅkhapāṇi's commentary with critical introduction, etc., in the Madras Govt. Oriental Mss. Library Series.

Delivered the 11th Anniversary Address at the Bhandarkar Oriental Research Institute, Poona

on 'Maṇḍaṇa-Sureśvara Equation in the History of Advaita.' Printed in the Annals of the BORI. Vol. XVIII. pt. 2, pp. 121—151). Was elected Honarary Member of the BORI.

Appointed Honorary Professor of Sanskrit at the Annamalai University, Chidambaram.

1937 Wrote an article on 'Śri Ramakrishna and the Message of Hinduism' in the Triveni (Vol. IX, No. 10, April, 1937, pp. 35—38).

1940 Delivered at the Madras University the Krishnaswami Rao lectures on 'Compromises in the History of Advaitic Thought' (16th and 17th Feb.) (Since published by the Kuppuswami Sastri Research Institute).

Retired from the Annamalai University and settled down at his village.

5-9-1943 Passed away at Ganapati Agraharam.

—V. Raghavan

ŚRĪMUKHA FROM H. H. ŚRĪ JAGADGURU CANDRAŚEKHARENDRA SARASVATI SVĀMIGAL, SANKARĀCĀRYA OF KĀNCĪ KĀMAKOṬI PĪṬHA

श्री चन्द्रमौळीश्वर

स्वस्ति श्रीमत्परमहंसपरिव्राजकाचार्यवर्य श्रीकाञ्चीकामकोटिपीठाधीश्वरजगद्गुरु श्रीमच्छङ्करभगवत्पादाचार्याणामधिष्ठाने सिंहासनाभिषिक्तश्रीमन्महादेवेन्द्रसरस्वतीसंयमीन्द्राणामन्तेवासिवर्य श्रीमच्चन्द्रशेखरेन्द्रसरस्वतीश्रीपादैः क्रियते नारायणस्मृतिः ॥

दर्शनकलानिधि - महामहोपाध्यायादिविरुदव्याख्यातचतुस्तन्त्रवैशारद्यानां परिशीलनसंवर्धनसेवादिभिः संस्कृतविद्यैकतानस्वान्तानाम् औदार्यक्षमामुदितादिगुणविभूषितानां स्थूलसूक्ष्मकारणातिरेकिणा अनपायिना यशःकायेन चकासतां ब्रह्मश्रीकुप्पुस्वामिशास्त्रिणां संस्मरणलक्षणोऽयं ग्रन्थः तच्छात्रैः अन्यैश्च तेष्वाकलितभावबन्धैः सहृदयैः विरचितप्रबन्धनिचयात्मा प्रकाशमुपनीयत इति भृशं प्रमुदितान्तरङ्गाः स्मः ॥

शास्त्रिणः किलैते कौमारादेव संस्कृतविद्याभ्यसनप्रवणाः कुलक्रमानुगतेन, पौर्वदेहिकेन च केनापि बुद्धिसंयोगेन न्यायमीमांसादिशास्त्रेषु नितरां परिश्राम्यन्ति स्मेति श्रूयते । यदा च संस्कृत एम . ए. परीक्षामुदतरन् तदा श्री वि. कृष्णस्वाम्यार्यमहोदयाः शास्त्रेषु आङ्गलविद्यायां च तादृशमेषां महोद्यममालक्ष्य अतिमात्रमेनानभिन्यविशन्त; अभ्यारोहयंश्च नवप्रतिष्ठापितायां स्वीयसंस्कृतविद्याशालायामध्यक्षपदवीम् ॥

तत्र च बिन्दुटीका-भाट्टचिन्तामणि-कुतूहलवृत्त्यादीन् विरलप्रचारान् ग्रन्थान् सकुतूहलम् अध्यापयन्तः सम्यग्विमर्शपथेन प्राचीननवीनशास्त्रग्रन्थानां कामपि पाठनरीतिमवतारयन्तश्च स्वीयपाण्डित्याभिवृद्ध्या साकं शास्त्राभिवृद्धिं कलयन्तः तेषु च शास्त्रेषु ये ग्रन्थिविशेषाः अनितरभेद्यास्तानविश्रान्तपरिश्रमेण समीक्ष्य निपुणमतीन् स्वानन्तेवासिनो ग्राहयन्तश्च व्यराजिषत ॥

अपरं च, पञ्चनदसंस्कृतविद्याशालाप्रधानाध्यक्ष्यावलम्बनेन तत्र यथादर्शितया दिशा साहित्यव्याकरणादिसामान्यशास्त्राध्यापनशैलीपरिष्करणेन,

ततो मद्रपुरीराजकीयाङ्गलकलाशालासंस्कृतप्रधानाध्यापकस्थानपरिग्रहेण साङ्गलसविमर्शसंस्कृताध्यापनेन च शास्त्रिवर्या अनितरसाधारणीं प्रथामवापुः । इत्थमिमे सप्तत्रिंशता वत्सरैः उपेयभूतानां वेदान्तादीनां, उपायभूतानां साहित्यादीनां शास्त्राणां सविमर्शमध्ययनोपकल्पनेन, हन्त ! शास्त्रिवर्याः अन्वर्थमहामहोपाध्यायबिरुदाः, दर्शनकलानिधयश्च संवृत्ताः । यथा चेमे उदारोदाराणां महाशयानां वि. कृष्णस्वाम्यार्याणां शिवस्वाम्यार्याणां च परिग्रहणेन महतीं समुच्छ्रायदशामध्यरोहन्ति स्म तथा पण्डितवर्याणामेतेषामाश्रयेण विराजमानास्वायतनासु संस्कृतकलाशालासु मद्रपुरीयसंस्कृतकलाशाला अनुत्तमां समुन्नतिमवाप्य विराजमाना दरीदृश्यते ॥

नात्र किञ्चिच्चित्रमिव यदिदानीमपि कराळे कलौ काले संस्कृतविद्या उज्जीवतीति, यदेभिः एतावन्तं कालं विश्वविद्यालयीयासु राजकीयासु च विचार-निर्णय-उपदेशसमितिषु अभ्यन्तरीभूय संस्कृतानुबन्धिकर्तव्याकर्तव्यविषयेषु बहुशः तत्तन्न्यायोल्लिङ्गनपूर्वकं युक्तरूपा विशिष्टतराश्च उपदेशाः कृताः । न चेदमपि परीक्षकाणां विस्मयावहं यदेषां संस्कृतसेवायामेव कृत्स्नमायुरुपक्षपयतां तानि तानि उपदेशवचनानि श्रुतिवचनानीव विश्वविद्यालयीयैः, राजकीयैश्च निरपेक्षं प्रमाणानि उररीक्रियन्ते स्मेति यत इमे शास्त्रिवर्याः विद्याशीलपरोपकारप्रख्यातिसुखवित्तानां पारदौर्बल्यं श्रुतिलिङ्गादीनामिव अभिमन्यमानाः दोषविदूराः अभिरूपायाः शोभनायाश्च लोकयात्रायाः निर्वहणेन इत्थं विद्या अभ्यसनीया इत्थं लोकव्यवहारो वर्तनीय इति चास्मिन् विषये निदर्शनमासन् । सर्वमिदमनुचिन्त्यमानं सहृदयपरीक्षकाणाम् अनल्पाय हृदयसंवादोपस्कृताय च नियतं चमत्काराय कल्पेत । श्रीमच्छास्त्रिवर्यैः सभक्तिप्रकर्षं निरन्तरसंराधितस्य उमासहायस्य परमेश्वरस्य अनुग्रहविशेष एवायं यदेतावती एतेषाम् अनन्यसुलभा समुच्छ्रायप्राप्तिः । सततशिवपूजापरतया "परस्परसमास्वादप्रथमानसतत्त्वयोः । कविताबुधयोर्योगं नमामि शिवयोर्यथा ॥" इति चैवमादिपद्यविरचनेन कियती शास्त्रिणां पारमेश्वरी भक्तिरिति सुतरामभिव्यज्यत एव । तन्मन्यामहे पण्डितप्रवराणामीदृशानां संस्मरणप्रबन्धो नाम महदुपकुर्याल्लोकस्य । यदि चोक्तशास्त्रिवर्यसंस्मरणप्रबन्धप्रकाशनोद्युक्ता एते चान्ये च संस्कृतप्रणयिनः इतोऽप्यधिकतरं व्यवस्येयुः तत्तादृशस्य शास्त्रिवर्यादृतस्य संस्कृतविद्याभिवृद्धिप्रकारस्य संस्कृतलोकोपकारस्य च अनुरूपं किमप्यन्यत् अभिज्ञानं सम्पादितं भवेदिति ॥

आशास्महे च स एव भगवान् कुतूहलवृत्ति ब्रह्मसिद्ध्यादिप्रबन्धात्मना यशः-कायेन इह शाश्वतीं प्रतिष्ठां शास्त्रिवर्याणामनुगृह्णीयात्; आविर्भावयेच्च स्वं परतरं ज्योतिस्स्वरूपमिति, एवं शास्त्रिवर्यविषये कृतज्ञताविष्करणकुतूहलिनां तत्संस्मरणप्रबन्धप्रकाशनरूपलोकोपकारबद्धादराणां गीर्वाणभाषाभिमानिनाम ऐहिकामुष्मिकश्रेयांस्यनुगृह्णात्विति च ॥

मकाम् कुम्भघोणम् ।
श्री शा० शके १८६५
सुभानुसं ० मार्गशीर्षकृ १०

नारायणस्मृतिः

His Highness Sri Rama Varma Parikshit, Maharajah of Cochin :—

It was with great grief that I learned the sad news of the recent demise of Mahāmahopādhyāya Professor S. Kuppuswamy Sastriar. By his devoted and selfless services to 'Amṛta Bhārati' he has indeed earned for himself a world-wide reputation. As the Professor of Sanskrit in the premier College at Madras he had the happiness and privilege of instilling into the minds of some of his beloved pupils a love for Sanskrit and its literature almost similar to his own. But it is by his strenuous work outside the portals of the College that he did more for the advancement of Sanskrit. During his Çuratorship of the Oriental Library at Madras many new and valuable additions were made to the already excellent collection of rare manuscripts. His learned prefaces to new publications and enlightening articles in the *Journal of Oriental Research* and other reviews were a real treat to those that hungered for knowledge.

It was long long ago, when I visited the Sanskrit College at Mylapore, that I first met the Professor. Hardly any words passed between us then. Our real acquaintance began when he became the President of the Board of Studies and the Board of Examiners in Sanskrit and myself a member of the same. That acquaintance soon developed into a friendship that was never marred by any untoward incident.

In conducting the meetings of these Boards he showed tact, courage, courtesy and above all, an extraordinary grasp of the various branches of Sanskrit literature including, of course, the critical studies made by European savants. These Board meetings were always looked forward to with pleasure, as the Professor enlivened them with many an anecdote.

On the memorable occasion of the annual 'sadas' and prize distribution cermony at the Rama Varma Sanskrit College at Tripunittura, Cochin State, over which the Sastriar presided, he made it very clear to us that he had a warm corner in his heart for all lovers of Sanskrit. His displeasure towards those of his old students who neglected Sanskrit was also made manifest. In this connection it may particularly be mentioned that he donated a fair amount for an annual prize to show his interest in that institution.

I doubt whether the void created by the Sastriar's demise in the noble ranks of real Sanskrit scholars can easily be filled up. The only consolation is that he has so trained some of his dear pupils as to make one hope that the torch lighted by the Sastriar will be carried forward by them with undimmed and ever increasing brilliancy.

THE RT. HON'BLE V. S. SRINIVASA SASTRI :—

"The news hushed us. A mighty mind is at rest, few could gauge its contents. One like me could only fold hands and worship in silence.

And all at Command ! To hear him was to be lifted up to the region of clear thought and high purpose."

"Within a few days of one another, three great scholars* of South India had been taken away by the hand of death and of the three, Prof. Kuppuswami Sastri was the greatest. No branch of Sanskritic learning was unfamiliar to Prof. Kuppuswami Sastri. He took a great part in the proceedings of the University bodies ; Prof. Kuppuswami Sastri was perhaps the last of the gallant band of courageous and independent-minded Senators. The proceedings of the University bodies to-day lacked the dignity and the majesty that was attained in the days of Prof. Rangachari and his eminent successor, Prof. Kuppuswami Sastri.

"Prof. Kuppuswami Sastri was a great teacher. The province was full of students who sat under him and everyone of the scholars worshipped and loved him not only for the extent, depth and accuracy of his learning, but for the love with which he imparted his knowledge to them. The province had lost a remarkable and profound scholar, one whom they could put forward as the full-blown flower of all the learning which they cherished and as the true representative of our ancient learning.

"The late Mr. Kuppuswami Sastriar did not become a professor by choice; he somehow came in the end to occupy the place in life for which he was supremely fitted. Having come to occupy it, he performed his duties on the highest level to which he could attain. In this respect his life should be an

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* The other two scholars referred to are Mms. Dandapani Dikshitar of Chidambaram and R. V. Krishnamachariar of Kumbhakonam.

example to all young men—that they should show themselves not only quite equal to the positions to which they might attain but prove superior thereto, so that when occasion arose, they could get on to something higher or better. That way their future would be in their own hands. The late Mahāmahopādhyāya always gave of his best as a teacher. He had an instinctive understanding of the difficulties of the pupil and always came forward with a helping hand.

"As a member of the Senate of the Madras and the Annamalai Universities, Mr. Kuppuswami Sastriar dealt not only with the particular subjects of which he was master but with work of a more comprehensive nature pertaining to University affairs. All these he studied with minute care, his capacious and sharp mind enabling him to take in big and small points alike with ease. In all his work he showed utter fearlessness and a readiness to stand up for the right and straight course, no matter who was pleased or displeased, or what evil threatened him. I wish there were visible a few more signs of that quality among public men. I would like to see, above all, public men standing up for the right and suffering for it; for that would teach the world a lesson far superior to that which one could gather when one saw persons running away from trying positions and attaining their ends, if at all, by devious methods and doubtful processes.

"In spite of his great qualities, the late Mahāmahopādhyāya was humble in his soul, a good man whose ideals were high, whose aims were noble and whose methods were honest and strightforward. Few there were who combined such high scholarship and knowledge of the Kāvyas and Śāstras and fewer still who added to it, as he did, a benevolence of temper, loftiness of character and modest desire to be good and useful."

Sir P. S. Sivaswami Aiyar:—

"The death of Mahāmahopādhyāya Prof. Kuppuswami Sastri is an incalculable loss to the world of Sanskrit learning and scholarship. He was the foremost Sanskrit scholar of the present generation in Southern India, if not in the whole of India. In width and profundity of learning and range of scholarship he had few equals. He was deeply learned not merely in what are known as the four Śāstras, Nyāya, Vyākaraṇa, Mīmāmsā and Vedānta but also in Sāhitya (Kāvya Nāṭaka and Alaṅkāra). The standard of his attainments in

these subjects was not of the type ordinarily reached by the graduates of our University, but of the level attained by the ablest Pandits of the orthodox type. His passion for accuracy was remarkable.

My friendship with him commenced in 1906 when he become the Principal of the Mylapore Sanskrit College, and I had the highest admiration and esteem not merely for his learning and scholarship, but for his spotless character and irreproachable life, and his great modesty. He had a great love for his pupils and rejoiced in their success in life, and was free from the slightest envy of the other scholars. To some of his friends like myself it was a matter of regret that his literary output was not equal in volume to that of other scholars who could not boast of the same attainments. To start a school of research and produce scholars who could advance the cause of Sanskrit learning was sufficient to satisfy his ambition. It was with this object that he started the Sanskrit Academy and the *Journal of Oriental Research.* His death will be widely mourned not merely by all his friends, of whom I am privileged to count myself as one, but by all who are interested in the advancement of Sanskrit learning."

SRI T. R. VENKATARAMA SASTRI :—

"Prof. Kuppuswami Sastri was learned in different branches of Sanskrit culture. It has been pointed out that Prof. Kuppuswami Sastri had not written many books. He preferred to teach rather than write books. I hope that a fitting memorial would be instituted to perpetuate his memory."

MR. LITTLEHAILES, Formerly Director of Public Instruction, Madras and Vice-Chancellor, Madras University :—

It was with great regret that I learnt of the death of my old friend and sometime colleague, Professor S. Kuppuswami Sastri. Others will be able to appraise his contributions towards the exposition of ancient Indian Philosophy. I would here only outline what I know of him and his work from personal contact. What impressed me more than once was his austerity, his rigid moral judgment, and his unswerving adherence to the search for truth, the whole truth and nothing but the truth; he did not suffer gladly those who propounded views founded

upon inaccurate scholarship, though he was ever ready to assist the truly earnest searcher after the truths embedded in Sanskrit lore. He was one of the earliest of South Indian Scholars who had absorbed the critical methods of Western Scholarship; he was in fact progressive in his approach to knowledge, though sometimes erroneously looked upon as reactionary by those who favoured non-critical studies. He bridged the great gulf that used to lie between the traditional Pundit learning and the modern approach to Oriental studies. No one appreciated the Pundit and his learning more than he; no one applied the traditional lore of the Pundit to greater advantage in the study of the comparative philology of the Dravidian languages than he; no one had a deeper insight into the influence of Sanskrit thought upon Dravidian culture than he.

His work for Government as Curator of their Oriental Manuscript Library and Editor of the Catalogues and Indexes of the manuscripts in that Library was of outstanding merit and brought his name before Oriental scholars not only throughout India but also in Europe and America. His services to the University of Madras, especially in the field of Oriental study and culture, were continuous and comprehensive as well as invaluable; as a member of the Senate, of Academic Council, of the Boards of Studies and Boards of Examiners, of Inspection and other Committees, as Reader and as Lecturer, his intellectual acumen was outstanding, and his transit deprives South India of a Scholar of character and culture and leaves Madras the poorer for his passing. Yet we are happy in the knowledge that his influence persists in our academic life and that we remember him with respect and devotion.

Dr. S. Radhakrishnan :—

I am glad to have this opportunity to pay my tribute to the great learning and generous personality of the late Professor S. Kuppuswami Sastrigal. I met him for the first time when in 1914 he came to the Presidency College as Professor of Sanskrit and Comparative Philology, and ever since then, throughout his life, he was a force to be reckoned with both in the Presidency College and in the University of Madras. As a teacher, he has left behind a great tradition. He illustrated the great ideals of the Indian teacher.

Dr. A. L. Mudaliar, M.D., F.R.C.O.G., F.A.C.S., Vice-Chancellor, University of Madras :—

Mahāmahopādhyāya S. Kuppuswami Sastri was connected with the University of Madras for over a generation and had taken a most conspicuous part in the deliberations of various University Bodies during many years. His efforts in reorganising the Oriental studies of the University and in giving them a status and a prominence were great, and his services to the cause of Indian languages in general and Sanskrit in particular were unique. The several Oriental Titles and the institution of the B. O. L. Degree were largely due to his initiative. As a scholar of unrivalled authority in his speciality, he was zealous in maintaining high standards. His comparatively premature demise is a great loss to Oriental scholarship, and the University of Madras, along with other learned bodies, bemoans the loss of a great scholar.

Rajah Sir Annamalai Chettiar of Chettinad, Pro-Chancellor, Annamalai University :—

Mahāmahopādhyāya S. Kuppuswami Sastriar helped me with valuable suggestions in the matter of the opening of the Sri Minakshi Samskrit College in 1925. He later joined the staff of the University as Honorary Professor of Samskrit for 4 years. I have all admiration for his devotion for work; his ripe thoughts and valuable experience were very useful to the University. His opinion was much sought after in all the administrative, academic and legislative bodies of the University. His suggestions were always very helpful. I place on record my esteem for him as a great scholar, a good friend and a valuable guide in the sphere of his activities.

Prof. H. C. Papworth, M.A., O.B.E., I.E.S., Vice-Chancellor, Travancore University :—

It was with great distress and grief that I heard a few days ago of the death of Professor S. Kuppuswami Sastriar, who was my colleague for many years in Presidency College; and it is a great privilege to be invited to write a short appreciation of him in this memorial book.

When I first joined the staff of Presidency College in 1916, the Mahāmahopādhyāya had held the Chair of Sanskrit

and Comparative Philology for two years. This was my first contact with a scholar steeped in Oriental learning, and his friendship, which was given gradually and guardedly, revealed a man of great erudition and scholarship and of a great seriousness and depth of mind. In those days one of the alternative special subjects in the English Honours course was 'Indo-Germanic Philology with special reference to Sanskrit'. Some of us who were keen that the classics of the East should be studied by advanced students used to persuade a few picked men to offer this special subject, for the teaching of which Professor S. Kuppuswami Sastriar, in addition to his own arduous work, made himself willingly responsible. He chose his candidates very carefully, and, having done so, would give himself unsparingly to their service. He lectured mostly in the afternoons and late into the night when the College was empty and quiet. Walking along the Marina and seeing the light in his room still burning, I used to remark to my friends, "the senior night-watchman is still on duty!"

In College he was the complete don; but in the counsels of the University another side of his personality became apparent. Here he was a crusader. There was no land which he feared to enter and no subject which he feared to tackle, always well equipped with the armour of learning and experience for a first class academic fight. Fighting on the side of the ideals for which a University stands, and against all forms of sham and lowering of academic standards, the Mahāmahopādhyāya's searching analyses and erudite criticisms usually won the day. The same genuineness characterised all his work, and I remember with gratitude many occasions after I became Principal of Presidency College on which I sought and acted upon his sound and disinterested advice.

Professor S. Kuppuswami Sastriar was one of the great men who have served at the altar of learning in India. He could enter the arena and fight hard when honour was at stake, but he drew his inspiration from the treasures of his mind.

"The great man is he who in the midst of the crowd keeps, with perfect sweetness, the independence of solitude."

MAHAMAHOPADHYAYA P. V. KANE, Vice-chancellor, Bombay University:

Mm. Prof. Kuppuswami Sastri's death has been a great loss to Sanskrit studies. He combined in himself the best of

the traditional learning of India and the critical and historical methods of the West. In his case the well-known Sanskrit subhāṣita—*Vidyā vinayena śobhate*—was literally true. His writings show his profound mastery of the several Sanskrit Śāstras. More than that he has left behind a band of very able, industrious and learned Sanskrit scholars who, I have no doubt, will carry on the great traditions of their departed *guru* and bring recognition and honour to the name of the late *mahāmahopādhyāya*. The loss of such an eminent *guru* is sure to be felt as a severe wrench by the hearts of the hundreds of students whom he led into ever fresh fields of study and research. I offer my humble tribute of respect and veneration to the departed scholar."

DR. AMARANATH JHA, Vice-Chancellar, Allahabad University:—

The contributions of Professor Kuppuswami to Sanskrit philosophy are so monumental and comprehensive that his grateful countrymen will long revere his memory. I hope a suitable memorial will be erected.

DR. L. D. BARNETT, School of Oriental & African Studies, London:—

"Sir Richard Winstedt conveyed to me the news sent by you of the death of Professor Kuppuswami Sastri, and I thank you for sending me the information. The cause of learning has suffered by his death a heavy loss, for he was a scholor of very wide and profound knowledge, and rendered most valuable service in promoting Sanskrit studies in India."

"The late Kuppuswami Sastri was a prefect type of the scholarly humanist who unites a wide and profound knowledge of the technique of classical literature with an exquisite artistic appreciation of all its literary beauties, bringing to bear upon it *luce intellectual piena d'amore*."

MAHAMAHOPADHYAYA DR. R. SHAMA SASTRI, Mysore:—

His death is really a national loss, as he was a genuine profound scholar of Sanskrit of the old type. Who can explain Mīmāṃsā and Philology with such scholarly grip as he did!

DR. S. KRISHNASWAMI AIYANGAR:—

Having known the late Mr. Sastriar pretty intimately for nearly forty years, having worked with him in all the university bodies and many of the reorganising committees of the University during a period of over 20 years, and what is more, having been with him attending meetings of several All-India bodies like the Oriental Conference, my acquaintance with him has been fairly close and I might even add intimate. His services to Sanskrit education have indeed been great, the most memorable part of it really being his character as a teacher (*Kulapati*), and the large body of admiring students he leaves behind him bear eloquent testimony to the fact.

DR. S. R. U. SAVOOR, Formerly Director of Public Instruction, Madras:—

Having been collegues for about eight years in the Presidency college, I had grown to regard him as one of the wisest of men and I used to consult him whenever I had any difficulty. His wonderful knowledge of rules and regulations connected with both the University and the Department, his deep scholarship and the wide influence he exerted on Sanskrit studies naturally made him deeply respected by us all youngsters.

DR. S. K. BELVALKAR, Poona:—

Personally I feel the loss of Kuppuswami Sastry very much. Men who could combine the sound traditional scholarship of the East with the critical acumen of the west and could stand out to the fore and leave their mark behind in practically all the fields that they touched, are getting extremely rare day by day. R. G. Bhandarkar on our side, Ganganath Jha in the North and Kuppuswami Sastri in the South were the three pillars of Oriental Scholarship known to the older generation of to-day whose examples must be placed permanently before the younger generation of workers through some standing memorial institutions that could continue their work for incoming ages in the same spirit of devotion and selflessness. We have already the Bhandarkar Oriental Resarch Institute in Poona; they are planning the Ganganath Jha Research Institute at Allahabad: what is Madras Presidency going to do?

MAHAMAHOPADHYAYA VIDHUSEKHARA BHATTACHARYA, Calcutta:—

The cruel hand of death has snatched him away untimely, when we were expecting from him greater works after his retirement from service. He was to us, northeners, the most outstanding representative of south Indian scholarship in the field of Sanskritic studies. His loss will be difficult to replace for long years to come. However, it is some consolation to think that he left behind him a band of pupils to carry on the studies he loved so much.

PROF. RADHAKUMUD MOOKERJI, Lucknow:—

The widely lamented death of Mahāmahopādhyāya Professor S. Kuppuswami Sasrti, M.A., I.E.S., removes an outstanding personality from the world of Sanskrit scholarship. The shock of grief does not permit a cold and calculating expatiation on the varied work and worth of the departed great. Suffice it to say that what we know of him by personal contact with his life, social activities, and erudite writings, is only a fragment of what he was as a man, and as a scholar. As the poet points out, "the world knows nothing of its greatest men". What is explicit and manifest is necessarily a small part of the implicit and the unmanifested. For the Supreme Being has manifested only a fourth (*pāda*) of what He is in His vast creation, keeping the remainder unmanifested (*pādaḥ asya viśvā bhūtāni tripāt asya Amṛitam divi*).

Professor Kuppuswami moved about as the very embodiment of Sanskrit learning which he always breathed and lived. The depth and range of his mind were first shown in the scholarly Introduction he wrote for his edition of *Brahmasiddhi* of Maṇḍana Miśra. His *Primer of Indian Logic* is the best introduction to the subtleties of that subject. His encyclopaedic scholarship found some scope for its expression in the many Volumes of his Descriptive Catalogue of the Sanskrit MSS. lying in the Government Oriental MSS. Library of Madras, besides the learned articles he contriburted from time to time to many a journal of research. The modern world of Sanskritists hardly knew of his equal in the subjects of *Mīmāmsā*, *Vedānta*, or *Nyāya*. He was also a genius as a Teacher, in the art of lucid exposition of abstruse metaphysical subtleties. He may be considered as the Founder

of a School which is represented by so many renowned Pandits of Southern India as his disciples, not to speak of many a teacher of Sanskrit at the different colleges and Universities of India. He followed closely in the wake of the great traditions of Sanskrit culture and scholarship associated with Sāyaṇācārya, or a Vācaspati Miśra. His title "*Darśana-Kalānidhi*" is a fitting expression of the depth and range of his knowledge. He will remain as an ever-living source of inspiration, a perennial inflnence for all students of Sanskrit.

DR. S. K. DE, Professor of Sanskrit, Dacca University :—

The news of the passing away of Mahāmahopādhyāya Professor S. Kuppuswami Sastri was as sad as it was unexpected. I realised at once that the world of oriental learning had lost a great scholar of deep and versatile attainments, and that innumerable pupils, friends and admirers, including myself, had lost a wise and valued friend. His death brings to an end the distinguished line of old-world scholars and teachers, whose easy mastery of many branches of sanskrit learning had been a source of unfailing inspiration and guidance to generations of students ; and it would be difficult to fill up the gap thus created in rank of Sanskritists.

My acquaintance with Prof. Sastri begins with the session of the All-India Oriental Conference held at Madras in 1923. I still remember how he spoke encouragingly of the very tentative first edition of the Vakrokti-jīvita which I had just published ; and I found a further evidence of his kindness in the very sympathetic review of the second edition of the work, which he made in the Journal of Oriental Research. I was then just a beginner in a field of which he was a master, and I cite the personal incident to show how large-hearted and generous he was to younger scholars. I had the occasion of meeting him many times thereafter, and I had the privilege, in spite of disparity of age and attainments, of counting myself as one of his friends. It is, therefore, with a sense of grave personal loss that I received the news of the death of a man and scholar, for whom I have always felt very deep respect and admiration. I beg you, therefore, to accept this imperfect tribute as an evidence of the sincerity of my feeling of loss, which, I am sure, will be shared by all Sanskritists here and abroad.

PROF. J. R. GHARPURE, Principal, Law College, Poona :—

In the death of Prof. Mahāmahopādhyāya S. Kuppuswami Sastri, India has suffered a great loss and the Sanskrit language, one of its foremost devotees. His services in this branch of India's achievements are well known and will have an abiding place in the grateful memories of the Sanskrit students. I beg to associate myself with the tribute which the public meeting at Madras is paying to this great savant.

SRI K. N. DIKSHIT, Director-General of Archaeology, Simla :

It was, indeed, very sad and shocking to learn of the Mahāmahopādhyāya's sudden demise. He was perhaps the last stalwart of the old school trained in the methods of old Sanskrit learning but having the critical faculty and discrimination of modern criticism on Western lines. Sanskrit learning is all the poor for his death. The spur that he gave to that great publication "Catalogus Catalogorum" was but a fitting sequel to his great work in bringing out so many catalogues of Sanskrit manuscripts. His fame as a *Guru* under whom thousands of students considered it their privilege to have learnt Sanskrit travelled far beyond the confines of his province, and I hope his example will ever remain as a shining light before the younger generation.

SRI P. C. DIWANJI, Retd. Judge, Bombay :—

The death of the venerated Mm. Kuppuswami is indeed a great loss to Sanskrit scholarship and research. His well-reasoned and well-supported thesis on the fallacy of the Maṇḍana-Sureśvara equation will ever remain a valuable contribution to the history of Indian philosophy in general and of Advaita in particular. May his highly developed and purified soul rest in peace and progress rapidly towards his highest ideal!

DR. SUNITI KUMAR CHATTERJI, Calcutta University :—

It is with very great sorrow I hear about the passing away of Mahāmahopādhyāya Professor S. Kuppuswamy Sastri. It was not my privilege to come into very closey touch with him, but I can claim at least an acquaintance with him which started many years ago when he came to Calcutta as President of the All-India Sanskrit Conference, and which was later on strengthened by subsequent contacts at the various Oriental conferences

and during my visit to Madras. It will not be possible for me to bear adequate testimony to the late Prof. Kuppuswami Sastri's great scholarship in the field of Sanskrit studies in general and in his own domains of *Alaṅkāra*, *Mīmāṁsā* and other subjects in particular. We have always admitted and honoured his profound erudition, and have noted that he was in the forefront of Sanskrit scholarship in Tamil-Nāḍu and India, as an investigator and *pathikṛt* or path-maker and as an inspiring teacher. I was particulary struck by his sane and clear views about the linguistics of Sanskrit in one or two of the etymologies proposed by him (*e.g.* of the Pāli word *bhad-anta* as coming from the root *bhad* which is equally the source of *bhad-ra*) ; and my personal contact with him revealed to me his genial personality combining deep scholarship with perfect urbanity and with a genuine sympathy for younger workers in the domains of Indology. His presence truly shed "sweetness and light" everywhere, and his name and his kind face will always remain cherished memories with me. I trust we shall be able to honour the memory of this great scholar and sage in a fitting manner by an all-India effort; and I offer my own personal homage to the great soul of Mahāmahopādhyāya Ācārya Kuppusvāmi Śāstrī, as a tribute of sincere respect and admiration to an elder scholar and master from a younger worker in the same wide field of Indian civilisation and culture as expressed in manifold ways in language and literature.

Mm. Pandit A. CHINNASWAMI SASTRI, Principal, College of Theology, Benares Hindu University :—

I was shocked to hear the sad news of the untimely passing away of Mahāmahopādhyāya Vidyāvācaspati Pandit S. Kuppuswami Sastrigal, my revered Guru, under whom I had the privilege of studying Mīmāmsā for some years. From what I have seen, I dare say that he was the only savant who combined in himself all the qualities and qualifications that go to make a veteran scholar, uniting Oriental pāṇḍitya with western scientific and critical scholarship. To be brief, he was matchless in pāṇḍitya, untiring in teaching, modest in disposition and enjoying an international reputation. One peculiar feature of the late Mahāmahopādhyāya was that he went very deep into each and every book that he dealt with. The title of Vidyāvācaspati was justly conferred on him and

he was the only Paṇḍita in its true sense in the Sanskrit world. It will not be an exaggeration to say that he was *Sarvatantra-svatantra* which has been vouchsafed and confirmed by the fact that many scholars well-versed and specialists in particular subjects often approached him to get their doubts cleared by him. I cannot but mention the fact as to how great scholars were surprised to see him discussing with profundity almost all branches of studies such as Vedānta, Mīmāmsā, Vyākaraṇa, Nyāya and Sāhitya, and thus began to admire and reverence him.

The sad demise of the late Vidyāvācaspati is a cruel blow to Indians in general and to those who serve at the altar of Sanskrit literature in particular. The loss is irreparable.

Mm. D. V. Potdar, Bharatiya Itihasa Samsodhaka Mandal, Poona :—

The death of Mm. Kuppuswami Sastriar removes from the world of Orientalists a great and distinguished figure. His death creates a gap not easy to be filled. That at a time when his ripe scholarship would have been far more fruitful, we have to mourn his loss is a matter of great misfortune for us all. In spite of such heavy losses, we, who have been left behind, have to lift the torch and bear it high up till this country once more regains its proud position in the world of scholarship and learning.

Mm. V. V. Mirashi, Principal, Morris College, Nagpur :—

By the death of Mahāmahopādhyāya Prof. Kuppuswami Sastri, Sanskrit scholarship has sustained a serious blow from which it would find itself hard to recover. For more than two decades he shone as a towering presonality in the scholarly world. By his deep erudition as well as critical insight, he become a source of inspiration to a large band of young scholars who have kept the flag of research flying in South India. May his noble example induce countless generations of his countrymen to devote themselves wholeheartedly to the study of Sanskrit in order to maintain the high reputation of this country in the field of scholarship !

Dr. Lakshman Sarup, Lahore :—

The late Mahāmahopādhyāya Prof. S. Kuppuswami Sastri was well known to me for many years. I entertained

not only feelings of friendship for him but also of great regard. As far as I know, he never went to Europe for the purpose of a scientific study of Sanskrit. But his work gave evidence to show that he was not only aware of the critical, comparative and historical methods of modern research but actually applied them in his own individual work. With the comprehensive outloook of an Occidental scholar, he combined the depth and mastery of the orthodox and the traditional Orientalist. His sad and untimely passing away is a severe blow to the science of Indology in general, and to Sanskrit scholarship in particular.

Prof. P. K. GODE, Curator, Bhandarkar Oriental Research Institute, Poona :—

All Sanskritists and Indologists will mourn this irreparable loss, as Prof. Shastri was not only a devotee of Sanskrit but one of its stalwart champions. My last sight of Prof. Shastri was when he came here to deliver our anniversary address in 1936. It was at this time that he specially saw me and explained to me the scheme of the *Revised Catalogus Catalogorum* and requested me to help it in every possible way. Though I had not the good fortune of being one of his students, I had always entertained a deep respect and admiration for his unremitting pursuit of Sanskrit studies and his solicitude for the welfare of Sanskrit students. His monumental catalogues of Mss. in the Madras Library and his numerous editions of difficult Sanskrit texts, not to say a large number of papers and addresses written and delivered by him, have left their unmistakable mark on Sanskrit studies. I therefore share to the full your sense of sorrow at the demise of such a friend and benefactor of Sanskrit and Sanskritists par excellence.

DR. B. T. BHATTACHARYA, Director, Oriental Institute, Baroda :—

Mahāmahopādhyāya Kuppuswami Sastri now completes the series of Sanskritists belonging to the orthodox school, who have left us to join the immortals. His loss will be bemoaned not only in Madras where he lived, worked and died, but also by his numerous admirers outside the Province, and beyond the seas by Orientalists all over the word.

To me it is a personal loss. I knew him fairly intimately, passed many pleasant hours in conversation, and attended his

lectures, especially at Allahabad and Lahore. As a student of manuscripts, I had carried on continous correspondence when he was in charge of the Government Mss. Library at Madras. One of his pupils Pandit Ramaswami Sastri, now enjoying an enviable reputation as a sound scholar, is still working under me as the Srauta Pandit at the Oriental Institute, Baroda. The help and guidance, given cheerfully in the past, by the learned Sastri are now, alas ! no longer available. The loss is irreparable.

Mm. Kuppuswami Sastri always impressed me as 'profound'. His knowldge of Sanskrit was unfathomable, his width of vision was unsurpassable, and the extent of his reading was almost boundless. He never expressed himself in an incomprehensible language as is the wont of the high-brow, but in simple, understandable and soul-stirring words. This particular gift of making complicated things look simple made him one of the most popular professors of Sanskrit throughout India. All great men of Madras of the present generation are his pupils directly or indirectly, and they are unanimous in paying a glowing tribute to their worthy professor.

Sastriji's critical editions of standard works such as the Advaita Brahmasiddhi, Vibhramaviveka, Dhvanyāloka, and the numerous volumes of Descriptive and other Catalogues of Sanskrit Mss. will ever stand as an enduring monument of his great scholarship, painstaking industry and phenomenal learning.

Mm. Kuppuswami possessed a genuine love for Sanskrit and Sanskritic studies which he strove hard to popularise. He organised the Sanskrit College at Tanjore, introduced Oriental Title examinations at the Madras University, and gave a fillip to Sanskrit studies throughout the Presidency. Although an authority on the Vedānta, Alankāra and Mīmāmsā, his knowledge of the other Śāstras was not less profound. The Western critical methods made that knowledge more useful and practical. The era of Sanskrit renaissence now evident in the Madras Presidency is the direct result of the life-long labours of the late Mahāmahopādhyāya.

The starting of the New Catalogus Catalogorum will add to to the immortal glory of the departed scholar. Mm. Kuppuswami will ever be remembered by Sanskritists all over the world.

Dr. V.G. PARANJPE, Professor of Sanskrit, Fergusson College, Poona :—

I was very sorry to read in the papers the news of the passing away of Mahāmahopādhyāya Professor S. Kuppuswami Sastri. It will be only in the fitness of things that you should commemorate suitably the name of a scholar who has been to Madras what Dr. Sir Ramakrishna Bhandarkar was to Bombay. Comparisons are odious, but they are also of use in enabling us to understand clearly the particular field in which each of these two scholars stood supreme. While Dr. Sir Ramakrishna Bhandarkar was a pioneer in various fields of Indology in all of which he has left work of a high order, Mahāmahopādhyāya Kuppuswami was great in his specialisation in the systems of Indian philosophy and in the training of research scholars. Both are distinguished by brevity of expression and the apparent smallness of their scholarly output; but it world appear as though the late Mm. Kuppuswami Sastri had reserved his learning for his illustrious pupils and was loath to communicate it to the general public. In the Introduction to his edition of the Brahmasiddhi, the true extent of his stupendous erudition reveals itself. He combined in himself the profundity of the traditional Pandit with the critical acumen and the sense of historical perspective of the Western scholar. His death at the relatively early age of 64, when he was full of promise of greater achievement, is an irreparable loss to Sanskrit scholarship. Just about the day of his death, I was speaking to one of my research students, with whom I was studying the Sphoṭavāda, that the scholar who could do justice to the subject was Mm. Kuppuswami Sastri. I have also envied the lot of people from Madras who had the benefit of his great erudition. I have really felt that he was a scholar of whom we shall not see the like in many years to come.

Dr. P. L. VAIDYA, Professor of Sanskrit & Allied Languages, Nowrosjee Wadia College, Poona :—

Professor Sastri's death is a great loss to Sanskrit scholarship, particularly in branches insufficiently known like the Pūrvamīmāṁsā. He was a representative of what is best in the old and new schools of Sanskrit learning, and held a unique place among the Sastris and Professors. The late

Professor has left behind a large circle of young men trained in his methods to continue his work.

Prof. KSHETRESH CHANDRA CHATTOPADHYAYA, Allahabad University :—

The late Mahāmahopādhyāya Professor S. Kuppuswami Sastri was a great Sanskritist, profoundly learned in different branches of Indian philosophy, particularly in Vedānta, Nyāya and Pūrva Mīmāmsā, and in Sāhitya and other branches of Sanskrit learning. He was a sound Pandit of the old school but also a critical scholar of the modern type. He was considered as the greatest Sanskritist in South India and was held in the highest esteem in the North as well. His demise leaves a real gap which will not be filled by any one else. In these days of quick results, sound scholarship is declining everywhere and traditional scholarship is fast disappearing. Panditji's demise has, therefore, caused an irreparable loss to Sanskrit learning. It is some consolation, however, that he has left a number of very able disciples.

SRI VISHVA BANDHU SHASTRI, Honorary Director, The D. A. V. College Research Department and The Vishveshvaranand Vedic Research Institute, Lohore :—

The sad death of Mm. Prof. S. Kuppuswami Shastri brings to an abrupt end an exceptionally brilliant career, well known at every centre of Sanskrit learning for its fertility as well as profundity. A great master of both ancient erudition and modern methodology, he adorned everything that he touched. While his name will for ever inspire and encourage the coming generations of Sanskrit scholars, his masterly works will go down to posterity as models of standardised literary output. His death has caused an irreparable loss to Sanskrit scholarship, from which, indeed, a bright light may be said to have been taken away.

DR. S. M. KATRE, Director, Deccan College Post-Graduate and Research Institute, Poona :—

Though we had been hearing for some time past about the late Professor's ailment, none of us was prepared for the news. He combined within himself the genius of the orthodox Pandit with the critical acumen of the Western Scholars in a remarkable degree, and possessed in addition, the still

rarer gift of communicating his inspiration to all those who came to study at his feet. It is this particular aspect of his many-sided life that will far out-live his other contributions, which are by themselves not inconsiderable. The province of Madras loses in him a great scholar and teacher and the rest of India a unique personality in ths domain of Sanskrit learning. It will be difficult to fill the place which he adorned so well; but one can at least look forward to the blazing of the sparks which he has scattered abroad. May the great scholar rest in peace !

Prof. D. M. DATTA, Professor of Philosophy, Patna College, Patna :—

The news of the death of Mahāmahopādhyāya Professor S. Kuppuswami Sastri comes with a feeling of personal bereavement, as it must do to all interested in Indian culture, and aware of his contribution to its cause. With him passes away a great Indian institution, rich in ancient orthodox lore, as well as in modern critical scholarship. We can scarcely think now of another person to whom orthodox Sastris and modern university scholars can equally go for further light and guidance. His literary publications are too meagre for his scholarship. But his name will go down to posterity, as that of late Sir Brajendra Nath Seal, as one who cared less for personal fame than for inspiring a band of research workers who would fulfil his mission in manifold direction. A glance at the prefaces, forewards and dedications of books on any branch of Indian culture published from the South will bear out that he has done more than any individual, bent upon personal immortality, could do. He will live in these works, and many more which will follow them. Even in his retirement, he converted his native village (on the sacred Kāverī), Gaṇapati agrahāram, into a pilgrimage for scholars. Is it too much to expect that the life-long *tapasyā* of this great soul will be an undying source of strength to all engaged in the study and dissemination of the sacred culture of our land ?

Mm. DR. UMESH MISHRA, Allahabad university, Allahabad:—

I am extremely shocked to learn the sad demise of the late lamented Mahāmahopādhyāya Professor S. Kuppuswami Sastriar. I consider it a personal loss. He was a great friend of my father the late Mahāmahopādhyāya Pandit Jayadeva

Misra of Benares. He was so very kind to me. Indeed he was one of those savants of Indian scholarship who could combine within himself the scientific and scholarly outlook of the West with the indigenous depth of learning of the East. He was all along a source of great inspiration to young scholars working in the Oriental field. It is not yet full two years when we had to mourn the passing away of the late Mahāmahopādhyāya Dr. Sir Ganganatha Jha when another calamity has fallen on the head of Oriental scholarship. Really our Sastriji was a neucleus of ancient learning in the South. He has produced hosts of scholars who are occupying great positions in the scholarly world. It is really a national loss which can never be mended. The only satisfaction is that he has left behind the tradition of his scholarship amongst his dear pupils.

Dr. Mangal Dev Shastri, Principal, Government Sanskrit College, Benares :—

I myself and the whole staff of the Sanskrit College are shocked to hear of the passing away of Mm. Prof. Kuppuswami Sastri. On behalf of the staff I enclose herewith a few verses mourning the irreparable loss Sanskrit learning has sustained by the sad death of the great scholar. His services to Sanskrit scholarship were manifold for which all interested in that scholarship in India and abroad will always feel grateful.

Dr. R.N. Dandekar, Secretary, Bhandarkar Oriental Research Institute, Poona :—

The services of Prof. Sastri to the cause of Sanskrit learning have been indeed very great. His monumental Catalogues of Mss. in the Government Oriental Mss. Library, Madras, his critical editions of abstruse Sanskirt texts, his scholarly papers on Indian Philosophy and allied subjects, his able direction of the revised Catalogus Catalogorum of Mss. and, last but not least, his Presidential Addresses delivered to the several Conferences of the learned in the land, show, in a remarkable manner, the acuteness of his intellect, the profundity of his learning and the breadth of his academic outlook. These qualities coupled with a sterling character and puritan way of life have not only left their indelible mark on the generation of scholars who had the good fortune to learn at his feet but have spread his fame beyond the confines of the Bhāratavarsha, wherever Sanskrit is studied and respected.

On the occasion of its Silver Jubilee, the Bhandarkar Oriental Research Institute took the opportunity of showing its appreciation of Prof. Sastri's services by electing him a Honorary Member.

DR. A. N. UPADHYE, Professor of Ardhamagadhi, Rajaram College, Kolhapur :—

I am extermely sorry to hear about the sad demise of Mm. Prof. Kuppuswami Sastri. I am at once reminded of the Mysore Session of the All-India Oriental Conference, and his tall and imposing personality stands before my eyes.

It is very unfortunate that we lost some eminent Orientalists in the last few months, and today we are to mourn the loss of Mm. Prof. Kuppuswami Shastri. India loses an outstanding Sanskritist in him who remarkably combined in himself the essentials of a Paṇḍita and a Professor. His depth of learning aad his lucidity of Sanskrit expression always commanded respect from the auidence. Though he is no more, his work remains behind. The traditions of Sanskrit learning, so eminently shaped by him, I am sure, will be carried on by the University of Madras through the worthy successors and pupils of the late lamented Mm. Prof. Kuppuswami Sastri.

Prof. G. H. BHATT, Sanskrit Professor, Baroda College, Baroda : —

The news of the unexpected death of Mahāmahopādhyāya Prof. Kuppuswami Sastri is very shocking to all Oriental scholars. I had the privilege of coming into contact with him in the fourth Session of the All-India Oriental Conference held in Allahabad in 1926, and since then, I cherished the highest regard for him as a great Sanskrit scholar. His work in the field of Indology is too well-known to the world of scholars. His critical editions of standard works on a variety of topics clearly bear testimony to the rare combination of Eastern and Western methods of study and criticism and the plan of the New Catalogue Catalogorum will ever remain a monument of the glory of the great scholar. His death has created a gap in the field of Sanskrit scholarship which cannot be filled up at a time when old Pandits are fast disappearing from the country. He was, in fact, responsible for the revival of Sanskrit learning in the south of India and can be favourably compared with Sir Bhandarkar, Sir Ganganath Jha and Mahā-

mahopādhyāya Dr. Harprasad Sastri, the pioneers of Sanskrit learning in India. It is to be desired that a Memorial Volume in honour of the departed Shastri should be published at an early date so that his numerous friends, admirers and pupils may get an opportunity to pay their humble tribute of homage to the late scholar.

Sri V. V. SRINIVASA AIYANGAR :—

Prof. Kuppuswami Sastri was greatly instrumental in establishing the Sanskrit Academy and he guided its deliberations successfully for several years. The best memorial for him would be to continue the work he had done for the Academy.

Sir S. VARADACHARIAR :—

In the case of the Mahāmahopādhyāya, it was not merely the depth of the erudition or his passion for knowledge but his remarkable organising capacity, the way he devoted himself to the task of making Sanskrit not merely a 'tolerated' subject but a 'respected' subject of study in modern cultural courses that appealed more to the public. Prof. Kuppuswami Sastri attempted to bring together Eastern culture and Western methods. When he was connected with the University in the various branches of Oriental learning, he showed how it was possible to make Oriental learning respected even when judged according to the severest Occidental standards. The contribution which Prof. Kuppuswami Sastri made to the study of Mīmāmsā and to the activities of the Sanskrit Academy deserved special mention.

Sir T. VIJAYARAGHAVACHARYA :—

I was in daily touch with him when he was the Head of the Sanskrit College at Tiruvadi. His death is a great loss to Sanskrit learning.

Sri K. V. KRISHNASWAMI AIYAR :—

Though his presence was awe-inspiring on account of his unsurpassed scholarship and erudition, in his personal relations with me, he was a dear and trusted friend and well-wisher. His death is a loss to me and to the world of scholarship which it is unthinkable to refill.

Sri K. BALASUBRAHMANYA IYER :—

The greatest Sanskrit scholar in all India is gone. The loss to the Sanskrit world is irreparable. The doughty cham-

pion of culture is laid low. I feel deeply the loss of my most respected and loving friend. Never more can I have such a friend. I shed tears as I remember the last long conversation with him, the words of ripe wisdom and scholarship flowing from a loving heart and his indomitable will to live and work for his dear cause.

Prof. A. CHAKRAVARTI, I. E. S. (RETD.) :—

Prof. Mm. S. Kuppuswami Sastriar, M.A., I.E.S., who occupied the chair of Sanskrit in Presidency College, Madras, was a distinguished scholar who had the unique privilege of learning Sanskrit in the traditional method under a Guru and being acquainted with the modern critical method of approach characteristic of Western savants. Reserved by nature and profound in learning, he always inspired his students with awe and reverence and commanded the respect of his friends. Equipped with high intellectual attainments in the field of Indology, he was always approached by individuals and institutions for guidance and help which he unstintedly gave. He always pitched a high standard for himself and others; this made him intolerant of shallow pretence to learning, though he was sympathetic and helpful to the intellectually weak. Averse to limelight and unacquainted with the art of advertising, he was naturally disinclined to rush to print. So much so we have very little by way of literary contributions consistent with his deep erudition and depth of knowledge. He was one of those few who were promoted to I.E.S. during the period when recruitment to this I.E.S. was in force. His reputation as scholar spread throughout India and beyond. The few of his students whom he trained and who occupy important positions in the field of education will be eloquent testimony to the master's ability to mould the character and equip the mind of his young students.

Mahakavi Ullor S. PARAMESVARA AIYAR, M.A., B.L., Dean of the Faculty of Oriental Studies and Fine Arts, Travancore University:—

Mahāmahopādhyāya, Vidyāvācaspati, Darśanakalānidhi, Kulapati, Professor S. Kuppuswami Sastri has been snatched away from our midst by the cruel hands of Death, and the world of Sanskrit scholarship is all the poorer to-day by that loss. By the inscrutable command of the Disposer of Events he has been posted for work elsewhere, and South India does

not own a son of equal eminence to take his place. We, who are left behind, can only bow our heads to His will and send up our prayers to Him to grant us the strength to bear this affliction with faith and hope.

The late Mr. Kuppuswami Sastri and myself, as also the late Messrs. A. Panchapagesa Aiyar aad S. Subba Rao, appeared together for the M. A. Degree Examination of the Madras University in 1904. Mr. Panchapagesan and myself were room-mates, while our other two friends lived close by, and this propitious propinquity gave us the opportunity for meeting almost daily and engaging ourselves in literary and linguistic discussions. In those days Mr. Panchapagesan was our grammarian, Mr. Subba Rao our Vedantist, and Mr. Kuppuswami (he was not known as Sastri then) our literary critic, while I played the role of the poet. Mr. Kuppuswami Sastri's faculty of literary appreciation was sufficiently well-developed even at that time, and it is no wonder that he subsequently became an ardent admirer of Dhvanyāloka and edited the Keralīya commentary of Udaya, known as Kaumudī, on that work.

Mr. Kuppuswami's ambition in those days was to practise as a lawyer, for which some of his mental and moral qualifications eminently fitted him. He went through his F.L. Course in Madras and completed his B.L. Course in Trivandrum where we had more and more occasions to come into intimate contact with each other. He was, however, not destined to pass the B.L. Degree Examination. Man proposes and God disposes—always, we believe, for the best, and in this instance, particularly so. There has never been a dearth of legal talent in South India; but there has always been paucity of Oriental scholarship satisfying the combined tests of Eastern and Western standards. Providence willed that he should become a Professor of Sanskrit, instead of a lawyer smothering the efflorescence of his individualistic genius, and Providence was right. Mr. Kuppuswami Sastri eventually decided to devote his life to the study and the teaching of Sanskrit, and during the formative years when he was attached to the Mylapore and Tiruvadi Sanskrit Colleges, he assiduously worked up to the highest pitch of his tastes and talents and attained remarkable proficiency in all the four Śāstras and more especially in Pūrvamīmāmsā and Advaita-Vedānta. The opportunity for the dissemination of that accumulated learning, so profound

and so versatile, came to him ere long when he was appointed Professor of Sanskrit and Comparative Philology in the Presidency College, Madras. He was now in his element, and his subsequent career was a heroic march from success to success. He had reached the very acme of his eminence by the time when, owing to failing health, he was obliged to relinquish the Professorship of Sanskrit in the Annamalai University, to enjoy a brief spell—alas ! all-too-brief-of quiet rest. We often met at meetings of examiners and boards of studies in the Madras and Annamalai Universities. As an old and intimate friend, I took a keen interest in watching his phenomenal career; and every year that elapsed elevated him in my estimation.

Mr. Kuppuswami Sastri was, even in the relentless estimate of Pandits of the traditional type, one of the greatest Sanskrit scholars of his time, and among Sanskrit scholars in South India with University degrees to their credit, he unquestionably held the foremost place. To use the words of Sir P. S. Sivaswami Aiyar, his discerning patron, who is ever intellectually just and never emotionally generous, Mr. Sastri combined in himself "the profundity of the Pandit and the critical scholarship of the West". It has to be admitted that his output as a writer is in no way commensurate with his scholarship. His *Manual of Indian Logic* is a meritorious publication, his papers on diverse topics of rare cultural interest lie scattered among the pages of several magazines, and more particularly in the *Journal of Oriental Research* founded in Madras under his inspiration and guidance; and he has edited certain abstruse original Sanskrit texts with meticulous care. More things did not flow out of his pen, partly because he never aspired to become a full-fledged author, and partly also because his massive mind, which moved with measured steps, did not believe in spectacular flashes.

Mr. Kuppuswami Sastri devoted almost the whole of his time to the sacred profession of teaching, which was God-ordained for him, and it was in this sphere of his activity that he rose to the full stature of his genius. It has been aptly stated that teachers are called masters, because they really exercise a mastery over the generations which they teach, and through them the generations that follow. Mr. Sastri realised, as very few teachers do, that true nature and extent of the loyalty which that profession inexorably demands from its

votaries, and lived up to that realization. The large bulk of the Sanskrit M.A.'s of South India to-day are his students, and I know how it has been possible for him to reign over their hearts and affections with such singular power. He satisfied in every way the qualifications demanded of an *Ācārya* by Caraka and other ancient Indian sages, and he agreed with Bhāsa in his observation that the defect of a disciple should be traced to the fault of his instructor. He was, therefore, at his task, day in and day out, filling his capacious mind with fresh riches every moment, animated by the single desire of their fructifying ten-fold in the minds of the young men who sat at his feet and who, in due time, were expected to be the torch-bearers of India's ancient wisdom. He loved his students even as a father loves his children, and promoted their interests in every possible way. It may be asserted without fear of contradiction that his was a life of selfless service, dedicated wholly and solely to the cause of Sanskrit education, and if to-day Sanskrit, Hindi, and the indigenous languages of South India hold an honoured place in the scheme of University studies in Madras and elsewhere, that consummation is mainly the result of the strenuous labours of patriots like the late Mr. V. Krishnaswami Aiyar and Mr. Kuppuswami Sastri.

Mr. Sastri's devotion to duty was intensely passionate. He put his soul even into the minutest details of his day-to-day work, whatever might be the extent of the burden that it would impose on himself, with the result that there was nothing that he touched which he was not able to adorn. His unrivalled success as a Senator was, in no small measure, due to his marvellous capacity for application. It is needless for me to refer, in this brief article, to his other activities such as the Curatorship of the Government Oriental Manuscripts Library of Madras, which was vastly enriched by his wise direction and valuable guidance. The Sanskrit Academy of Madras, and, as already mentioned, the Journal of Oriental Research are two of the sacred lamps lit by him in the temple of Amarabhāratī (Sanskrit), and it is our imperative duty to take charge of them with becoming reverence and see that they shine with added lustre in the years to come.

Mr. Kuppuswami Sastri died full of honour, but not so full of years, as he could have been easily spared for at least two decades more. He has been now called to his rest, but let

us console ourselves in the reflection that he has left behind a memory and an example which it should be our national privilege to cherish—the memory of a lovable personality with the credit of good opportunities usefully employed, and an example of strenuous work conscientiously discharged. Let us not forget that, in this composite world of side-tracked energy for the satisfaction of selfish ends, and the sloth-encrusted surface-living to which Eastern scholarship falls so easily a prey, such memory and example are of inestimable value. Sir John Woodroffe has rightly pointed out: "India must be on her guard to preserve herself, unless she is content to be assimilated to others and thus lose her racial soul. Where can she gain strength to save herself as herself expect from her own cultural inheritance?" Mr. Sastri and a few other Indian savants of his eminence have shown us the true nature of this priceless inheritance, and let us hold fast to it and come into our own. May his good soul rest in peace, and may his words and deeds be our Ācāryas in the future—Ācāryas who, in their very nature, are at once infallible and imperishable!

Sri A. V. GOPALACHARIAR, B.A., B.L., Tiruchirapalli:—

Mm. Kuppuswami Sastriar was a unique combination of profound Pandit-learning in all the Sastras and Western culture of a high order. Such a combination of both cultures in so much abundance has never been approached before. न भूतो न भविष्यति would be an apt description of his combined scholarship. My first acquaintance with him was through the late V. Krishnaswami Iyer. While Sastriar was the Principal of his Sanskrit College, I had the privilege of hearing the lessons taught in the College. My next meeting with Sastriar was when he came to Srirangam by the desire of Sir P.S. Sivaswami Iyer to make proposals for extending the Veda Pathasala of Chinniya Mudaliar Charities as a Sastra Pathasala also. I had opportunities of knowing about his Pandit scholarship when he was examining great Sanskrit Pandits in the Sastras with a view to employing them in the Pathasala. The Adhvara Mīmāmsā Kutūhala Vṛtti was edited by Sastriar with a masterly summary of the Adhikaraṇas. Mīmāmsā and Poetics were his forte. He has turned out eminent Mīmāmsā scholars of whom he was proud. His affection and regard for his eminent scholars were proverbial and I can personally testify to the overflowing love and regard between Sastriar and some

of his students. At a meeting at Trichinopoly to express our sense of irreparable loss to Sanskrit by the demise of three great Sanskrit scholars within five days, Pandits who were Sastriar's students spoke of his high qualities as a teacher. Sastriar's analytic summary of the Bṛahadāraṇyaka Bhāṣya published in the Vani Vilas edition is of valuable help in understanding the Bhāṣya correctly. His introductions to Sri D.T. Tathacharya's commentary on the Mīmāṃsā Paribhāṣā, Prof. P.N. Srinivasacharya's Bhedābheda, the Nyāyakuliśa, a work of Vedānta Deśikar's guru published in the Annamalai Sanskrit Series, his contributions to the Journal of Oriental Research and his presidential address at the Allahabad Oriental Conference testify to his wide erudition and passionate love of Sanskrit and Sanskrit learning. Sastriar would generously appreciate and speak well of any merit he discovered in others. He presided over a meeting in the Sanskrit College convened to hear readings from my commentaries on the Kumārasambhava. He fell in love with the exposition of the great poem and said it was a lesson in Dhvani. He sought the help of the late Catusśāstra Kalpataru Seshachariar svāmi of Kumbhakonam to understand some difficult portions of the Śrī Bhāṣya of Rāmānuja and he admired the Svāmi's exposition. My last meeting with him was just two years before his demise when he presided over an anniversary of the Trichinopoly Sanskrit Parishad. While at Trichinopoly, he was kind enough to go through some pages of my Śākuntala Anubhava and made valuable suggestions and corrections. The loss of the scholar will be felt keenly by the entire Sanskrit world.

PROF. M. R. RAJAGOPALA AIYANGAR :—

Though I was a colleague of Sri Mm. S. Kuppuswami Sastriar for over six years in the Presidency College, Madras, I had not had the privilege of moving closely with him until I went to Annamalai University as a lecturer. Thereafter I had frequent opportunities of conversing with him on literary and other subjects and was struck with admiration for his scholarship which was at once wide, deep, and critical. In him there was a unique combination of philosophical subtlety and keen appreciation of literary values. To hear his conversation on poetry and poetics was in itself a liberal education. Whenever I left his presence after a talk on literary matters, I felt a sadder and a wiser man, sadder because I became cons-

cious of the utter inadequacy of my own knowledge and wiser because some of my hazy notions had undergone correction and clarification.

White at Annamalainagar, Mr. Kuppuswami Sastriar once spoke to me of schemes of literary and philosophical research to be taken up by him after retirement. He contemplated also the expansion of some of his University lectures into treatises. I am sure that, if health had permitted, he would have made an invaluable contribution to the study of Indian Philosophy.

Prof. Kuppuswami Sastriar's solicitude for his pupils and friends was extremely generous. When they submitted their literary or philosophical compositions to his scrutiny, he went through them with the greatest care and patience, however unworthy they might be, and suggested lines of improvement which were of the greatest value. Whatever he did by way of teaching, writing or judging was always done with the throughness of a scholar who had a keen literary conscience.

SRI R. KRISHNA RAO BHONSLE :—

Prof. Sylvain Levi and Prof. S. Kuppuswami Sastri

Let me quote a very unique event during the lifetime of Prof. S. Kuppuswami Sastri, M.A., I.E.S. which requires repetition.

Prof. Sylvain Levi was a well-known Sanskrit scholar and savant of France; he was President of the Second Oriental Conference held in India; he served also in the Santiniketan in Bengal as Honorary Professor. One touch of his sentiment has made the world kin, in that he described himself as one belonging to *Sarasvatī Gotra*, adding that all Sanskrit scholars are of that Gotra.

Prof. Levi had at once a real admiration, regard and respect for Mahāmahopādhyāya Vidyāvācaspati Darśanakalānidhi Kulapati Kuppuswami Sastri for the special reason, which he (Dr. Levi) had found out with a scholarly instinct; it was this: Prof. Sastri was one of those who, amidst the hostilities between the ancient orthodox and the modern analytical scholars, had pitched out *le juste milieu* (the golden mean) between the two.

When Dr. Levi came to Madras with the sole object of making a *darsan* of Prof. Sastri, he, an Occidentalist, brought with him, following the custom of an Orientalist, a venerable present—invaluable to pious Hindus, to be given to the religious Sastri.

The present consisted of Sālagrāmas; they are held sacred and worshipped and welcomed by the Hindus, as they represent the *avatārs* of God. They are fossil ammonites found in the bed of the river Gandak in Nepal. Prof. Levi, author of the History of Nepal, requested the Rājaguru of Nepal—the chief priest to the Ruler—to select for him some best Sālagrāmas; four were selected by the Guru and named also by him as Rāma, Lakṣmaṇa, Bharata and Śatrughna. They were presented by Prof. Levi to Prof. Sastri—with the true Hindu custom *i.e.*, with an Indian postration before the presentee. Prof. Sastri used to worship them at his daily *pooja*.

PROF. D. S. SARMA:—

Prof. Kuppuswami Sastri was up-to-date in his knowledge of comparative philology and literary criticism. He had helped several people to write books on Hindu religion and philosophy though he himself did not write any books. His conspicuous trait was his sterling independence.

PROF. S. VAIYAPURI PILLAI, Editor, Tamil Lexicon:—

I desire to refer to the contribution made by Prof. Kuppuswami Sastri for the development of Tamil in the Madras University. Prof. Sastri took great interest in ancient Tamil Manuscripts and he had collected a number of old manuscripts for the Oriental Manuscripts Library of which he was the Curator for many years. He also greatly helped in the publication of the Tamil Lexicon by the University of Madras

SRI N. RAGHUNATHA AIYAR, *The Hindu*, Madras:—

With thousands of other Sanskrit lovers in the country, I bemoan the loss of the distinguished Professor as a great blow to scholarship and culture. I had not the pleasure of knowing him personally or studying under him. But I saw enough of his relations with his students to understand the depth of their attachment to him. And I always watched with keen and respectful appreciation the zest with which he applied his fertile and resourceful mind to the task of educational statesmanship.

PROF. K. SWAMINATHAN, Presidency College, Madras:—

He was the greatest scholar of our generation and we all owed much to him. For myself I learned a great deal both of literary and linguistic criticism and of educational statesmanship from my contact with him during the last eighteen years.

SRI K. S. RAMASWAMI SASTRI :—

The Hero as Scholar

I knew the late Mm. S. Kuppuswami Sastriar intimately for many decades. My revered father, the late Prof. K. Sundararama Iyer knew him even more intimately than myself and had the highest regard for his many-sided genius and many-faced activity. Though Prof. Kuppuswami Sastriar belonged to a later generation than my father, there was perfect kinship of spirit and sympathy and comprehension as between them. My father used to tell me that Prof. Kuppuswami Sastri was unique in the height and breadth and depth of his knowledge of Sanskrit learning and specially admired Mr. Sastriar's rare gift of fluent and stately *impromptu* speech in Sanskrit on all topics, ancient or modern.

It was only after my retirement from service in 1933 that I came to know Mr. Sastriar very intimately. I had also the good fortune to watch his work in the University bodies in the Madras and Annamalai Universities I had also the privilege of being his guest now and then when he was the Dean of Oriental Studies at Annamalainagar. When he was at Madras I had gone to his house often out of a desire to come into contact with a first rate and well-equipped mind. The more I saw him, the more I loved and revered him.

Many tributes have been paid to his equal mastery of Sāhitya and Śāstras and his organisation of higher Sanskrit studies in our Presidency so as to preserve their ancient and vital spirit while bringing them into line with modern knowledge. What struck me most vividly among his many great traits were a remarkable trait of his character, a remarkable characteristic of his mental texture, and a remarkable feature of his achievement. He had a unique combination of poise and effort of what Matthew Arnold calls "toil unsevered from tranquillity." He was at work day after day and during all the waking moments of each day. But he was never in a hurry; he never lost his composure of spirit and even his physical movements were soft and slow and his speech was measured and deliberate. In his mental texture there was a unique combination of a keen sense of the permanent and eternal values of Sanskrit literature and art and philosophy and religion and a keen sense of the value of the modern historical and comparative methods of research. Modern research in India is often destructive of social and spiritual values but Mr. Sastriar never allowed research to set

itself in opposition to values and was impatient of such an attitude in others. It is true that he did not focus his energies so as to leave great constructive works embodying the results of his life-long study and research. But he belongs to that group of scholars who prize leaving a great tradition behind them and enkindling in their students the passion for wide and accurate knowledge which shines as an altar-flame in their own hearts, just as some poets are poet's poets, scholars are scholars' scholars. The Sanskrit Academy, Madras, and the Journal of Oriental Research are monuments of his constructive and creative work in the realm of Sanskrit learning and research. Here was a scholar. When comes such another?

PROF. M. S. SABHESAN, Madras Christian College:—

I had the privilege of moving closely with the learned Professor for two decades. I shall not be so presumptuous as to say anything about his scholarship or his merits as a teacher. It is, however, permissible for me to say that he was much interested in the progress and welfare of his students. His work was not restricted to the hours in the college time-table. I often used to see him surrounded by honours students in Sanskrit in the evenings. Students were free to utilise his vast knowledge of the several subjects included in the course of study. The Honours Course in Sansksit and Oriental Titles were constantly engaging his attention in addition to other duties connected with his official position in the Presidency College. His rare combination of both the Oriental and Western methods of approach turned the attention of several of his students to research and the results of their studies were published in the research journal conducted by him.

I happened to be closely associated with him in connection with work in the Academic Council and the Senate of the University of Madras. He was distinctly of the view that the University should insist on a high standard in academic matters. All proposals relating to the laws of the University courses, research schemes, examinations, studentships, rights and duties of members were considered by him primarily from this point of view. A perusal of the minutes of the meetings of the University authorities will show what his ideal and idea of a University were. He used to speak strongly and plainly but he was never guilty of insinuation or offensive language. His valuable qualities might have borne better fruit if the academic atmosphere of the University

had been impermeable to certain unhealthy tendencies in public life. The active period of the learned Professor coincided unfortunately with a time when a feeling of tension was beginning to be clearly perceptible. He was aware that a section of people in the University bodies, consciously or unconsciously, misunderstood him. He was afraid that the progress of of Oriental studies might be hampered. The promotion of Sanskrit should naturally have been the concern of one who was so eminent in that field. But he was not unmindful of the interests of the other Indian languages of South India. The comprehensive and progressive scheme of Oriental Titles which is no ordinary achievement for any University owes not a little to his initiative and scholarship. It is also a clear proof of the recognition by the learned Professor of the common interests of Sanskrit and the Dravidian languages. Those who moved with him freely can bear testimony to his wide outlook and real interest in the all round progress of Oriental studies.

Considering his position in the realm of Oriental studies and his capacity for steady and disinterested work, his friends thought it would be in the interests of the University of Madras if he could be persuaded to stand for the Syndicate. He laughed at the idea and, while finally agreeing to satisfy their desire, he said he had little hope of success in an election. It was a disappointment to his friends when the University body did not choose to return him to the Syndicate. For his part, the Mahāmahopādhyāya was not at all perturbed. He knew well how the wind would blow. Friends of Mr. Sastriar were surprised to note that even a select educated electorate could not escape the tendencies of the time. They were sorry that the talents of a person holding a good position with distinction were not given suitable opportunity.

Mr. Sastriar was a member of the Madras Teachers' Guild and took considerable interest in its activities. His appeal to the office-bearers of the Guild that they should go on with their work without being unduly worried by outturn, was irresistible.

His life is an example of plain living and high thinking. A great scholar, an enthusiastic teacher and a sincere friend, Mahāmahopādhyāya Kuppuswami Sastriar did his duty and was able to win the esteem of a large number of friends.

KULAPATI P. A. SUBRAHMANIA IYER:—

How much does not South India owe to the late Mahāmahopādhyāya Sastrigal? He was a towering genius, head and shoulders above most Sanskrit scholars in India. Ever silently busy, never put off his guard by any passionate reasoning, the revered gentleman was an exemplar of quiet dignity, peaceful, calm, consistent and flowing argumentativeness, and a magnanimous temper too high to remember a wrong or injustice done to him. If he was ever proud, it was because of his loving students, many of whom are scattered all over our land, holding high positions in Universities and other halls of learning.

There is much else too for which we must remember him with gratitude. The Madras University under the new constitution granted in 1922 owes not a little to him for its Laws, Regulations and Ordinances. Many a gap or unwary slip he filled in or set right in a manner that elicited the warm admiration of Vice-Chancellors Sir R. Venkataratnam Naidu and Sir K. Ramunni Menon.

It is a tragedy that one long-standing wish dearly cherished by him, he did not live long enough to see duly fulfilled. That wish was that in his house on the bank of the Cauveri he should spend hours every day teaching *Advaita Vedanta* to *Sat Sishyas*, even as he himself was taught it by Palavāneri Swāmin.

SRI V. SUBRAHMANYA IYER, Principal, Ramesvaram Devasthanam Pathasala, Madura :—

In the passing away of Mm. Prof. S. Kuppuswami Sastrigal, a deep gap has been created in the world of Sanskritists in India, especially in the South, which it is not easy to fill up. During the last three decades and more he was the one outstanding figure in the field of research in South India whether it related to Sanskrit, philosophy, history or Tamil. No conclusion, big or small, gained publicity or currency which did not get the seal of his approval.

I had not the good fortune to sit at his feet and learn. But during the last six or seven years, I had good many occasions to move with him very closely and have the benefit of his views on various subjects in the course of long and intimate conversations. The attainments of Sastrigal in Śāstras were of a unique character. He had the depth and erudition of the front rank old type Pandit combined with up-to-date methods of criticism and research. There was a

happy and harmonious blending of the East and the West and of the ancient and the modern in him. His views were broad and catholic with regard to literature, religion, or philosophy. He held no pet theories. He was not dogmatic. He studied things with the historical spirit. His genial and balanced temperament won for him a large circle of friends, Indian and European, who held him in high esteem and felt a reverence for him.

His services in the cause of Oriental education were great and manifold. It was his genius that shaped the courses of Oriental studies instituted in the Madras University. He was associated with the Madras Sanskrit College and the Rajah's College of Tiruvadi for some years during which period he placed those institutions on very stable foundations. To his credit must be mentioned that though he was an ardent lover of Sanskrit he was no less a lover and admirer of the Tamil language and literature. The present high position which Tamil occupies in the studies imparted in the Tiruvadi College is mainly due to his efforts.

The loss of Sastrigal to the country is indeed very great and irreparable. But there is some consolation. He has left for us a band of illustrious young scholars who, as his students, had reaped fully the advantage of personal training under him.

PROF. K. A. SUBRAMANIA IYER, Head of the Sanskrit Department, University of Lucknow :—

The news of the passing away of Mahāmahopādhyāya Prof. S. Kuppuswami Sastriyar came as a great shock. Due to circumstances, I never had the pleasure of sitting at his feet and feeling directly the inspiration of his teaching. But ever since I met him in 1922 I have been in touch with him. The depth and throughness which characterise his publications must have impressed his students also. It is a rare good fortune to have been the teacher of several generations of Pandits and Sanskrit scholars trained in the modern way. He has left a stamp on all those whom he taught and all speak of him with deep reverence and profound admiration. It will be very difficult to replace him. None bore the two titles "Vidyāvācaspati" and "Darśanakalānidhi" with greater appropriateness. May his soul rest in peace!

PROF. M. S. SABHESAN, President, The South Indian Teacher's Union:—

South India has lost a great great Sanskrit Scholar and his services in the cause of education and Sanskrit have been of a high order.

SRI P. V. RAMANUJASWAMI, Director, Sri Venkatesvara Oriental Institute, Tirupati:—

The world of scholarship in general and of Sanskrit scholarship in particular has sustained an irreparable loss by the demise of Prof. S. Kuppuswami Sastri.

SRI S.T.G. VARADHACHARI, Principal, Narasimha Sanskrit College, Chittugudur, Masulipatam:—

As one of the very first batch of students of the learned Professor in the Presidency College, Madras, and as one who served under his chairmanship on the several Boards of the Universities of Southern India, I had many opportunities of coming into intimate contact with him and admiring his various qualities of head and heart.

His learning possessed both width and depth since he specialised in some Sastras and had good acquaintance with others, so much so, that there was no subject which he could not control. This enabled him to occupy a unique position apart from Western scholars who suffer from a lack of depth and orthodox Pandits who are generally wanting in width.

He so identified himself with Sanskrit learning that he considered its votaries as his nearest and dearest, and its opponents as his mortal enemies for whose defeat and discomfiture he would employ any and every means even at the risk of appearing vindictive. Though a zealous student of Vedanta he openly declared in the meeting held in March, 1935 in the Presidency College, to bid him farewell on the eve of his retirement from service, as if in answer to a Sloka composed and read out by me, which ran thus

अधीतमध्यापितमार्जितं यशः तथापि नूनं श्रम एव संभृतः ।
विधेहि तस्मान्मयि निर्वृतिं परां प्रपन्न एवं विदुषां स पातु वः ॥

that he would seek rebirth in this world over and over again in preference to moksha, so that he might serve the Goddess of Learning. Such was his absolute devotion to her.

Thoroughness was his watchword. Not only did it characterise his studies, but every work that had to be done by him

from the drafting of resolutions down to the correction of students' answers bore this impress. This naturally led to some slowness in his work but it was a slowness that was combined with steadiness and faultlessness.

He loved his students even as his own children, and would do anything to further their interests even after they left the College. This secured for him a unique place in the Presidency College with its traditions of aloofness of teachers from students. He was therefore very deservedly given the title of 'Kulapati'. What I said about an equally great scholar, applies with equal force to the Vidyānvaya of our Guru and it is this: This constant and intimate touch with the Professor exercised a most ennobling influence upon the character of his students; which fact was publicly testified to in the said farewell meeting by no less a person than the then Director of Public Instruction who said that, as the Principal of Teachers' College at Saidapet, he was specially impressed with the gentlemanly behaviour of the students of Prof. Kuppuswami Sastri, who underwent training there.

Though he occupied a high official position drawing a fat salary he treated the low paid Pandits with the same amount of respect as in his earlier days. One remark of his made in the same farewell meeting needs reiteration in this connection. Talking about the progress of his career, he said he felt really happy as the Principal of the Sanskrit College, but that after he entered the Presidency College, with the increase in his emoluments, his moral degradation had begun. This remark deserves pondering over by every true scholar who values his own self above material possessions. This reveals the inner agony of a great soul that felt the deadening weight of Vitta and Adhikāra.

Coming to more personal matters, the revered Professor had a warm corner for me in his heart. The encouragement and help which he gave me in regard to the starting my own Sanskrit College in my village. I can never forget. Our mutual relations cannot be expressed better than in the Poet's words, हृदयं त्वेव जानाति प्रीतियोगं परस्परम्

May his example serve as an inspiration to his numerous Śiṣyas and may his Soul rest in peace!

विद्वान् धीरः शुचिर्वाग्मी गुरूणां च धुरि स्थितः ।
कथं मृतो भवेदेष विद्वत्सु स हि जीवति ॥

PROF. P. P. S. SASTRI :—

In the death of Mahāmahopādhyāya Prof. S. Kuppuswami Sastri, South India, has lost an eminent scholar and an erudite Pandit, the doughty champion of Sanskrit in the Academic Councils and the Senates of the Annamalai and Madras Universities. During the last quarter of a century Sanskrit and Sanskritic culture was being elbowed out by the Indian and European protagonists of English and the sciences. Against this massed attack in favour of the English language and the cult of the sciences, Prof. Kuppuswami Sastri led a succcessful opposition. He was mainly responsible for the retention of Sanskrit optionally at least in the graduation courses and for the sucessful building up of a South Indian School of Oriental Research by the initiation and development of the Honours School of Sanskrit in the Presidency College under the auspices of the University of Madras. Many attempts were made to remove him from the Presidency College with higher emoluments and greater honours. But the learned Mahāmahopādyāya kept steadfast to his single love of Sanskrit and refused all such plums and preferments. After twenty-one years of unbroken service under Government in a single institution he retired full of honours. His dynamic genius did not allow him to enjoy his well-earned rest for long. The Annamalai University was fortunate in securing his services for a contract term. After re-shaping the courses of Sanskritic studies in that University, Prof. Sastri retired to his native village to carry out his long cherished plans of extensive research in some of the recondite departments of Sanskritic culture. He was a familiar figure in all All-India literary conferences where he compelled admiration and regard for his unique combination of a Pandit's erudition and scientific critical acumen. India has lost a great scholar, an all round Pandit and an eminent Professor of Comparative Philology and Religion. Many may not know that the Honours standard in Sanskrit in the University of Madras is the highest in respect of depth and width compared to all other Universities in India. Such a result is entirely due to the personality of the learned Professor. On this occasion I desire to associate in this tribute the sentiments of the staff, the present and past students of the department of Sanskrit in the Presidency College, Madras. It is a fact that the Sanskrit Department in all the first-grade Colleges under the auspices of the Madras, Andhra and Annamalai Universities are manded by the 'priya-sishyas' of Prof. Kuppuswami Sastri, an

eloquent tribute to the deep and farflung influence of the learned Mahāmahopādyāya.

PROF. K. R. PISHAROTI, M. A., Sanskrit Dept., Benaras Hindu University, Benares:—

I wish in the first place to convey my thanks to the promoters of this *Memorial Volume* for the invitation they have so kindly extended to me to join with them to do honour to the memery of the late Mahāmahopādhyāya Professor S. Kuppuswami Sastri, M. A., I. E. S., of the Presidency College, Madras. Far be it from me to undertake an appreciation of my *Guru* as a scholar and thinker: I am not scholar enough for that. But still I wish to pay humble homage to the memory of that distinguished scholar, whose *Śiṣya* I have the honour to be.

We who took our Sanskrit Honours final examination in 1915, had the honour, along with our seniors, to welcome Sri Kuppuswami Sastri to the Chair of Sanskrit in the Presidency College; and it is our feeling that he always had a soft corner for us, as we formed his first batch of students, our seniors having their loyalty divided between Prof. Rangachari and Kuppuswami Sastri. The former made us realise, to the extent students could realise, the beauty and glory of the *Daivī Vāk*, while the latter opened our eyes to the depth and profundity of the same; and while we admired both, Prof. Rangachari claimed our love and Prof. Sastri compelled our respect.

Prof. Rangachari was punctual to the minute, but Prof. Sastri always rose above the limitations of time. Any Sanskrit Pandit or any Sanskrit theme would engross his attention and he would forget his class and his lectures. It was to be his last lecture for us, about the middle of March 1915. Silly fellows that we were, we thought that *then* our Professor would give us some examination tips. The lecture was to begin at 12 noon and we were there, all the eight of us. It was 12-30, then 1, then 2, then 3, but there was no Professor in sight. At about 3. 30 P. M. we sighted the familiar rickshaw-man at the southern extremity of the beach road, proceeding not necessarily slowly, but certainly not in a hurry. At 4 P. M. he entered the class and after his usual apologies for being late, began his lecture on a topic connected with the *ways of knowing*, which he said was very important. The class ran on for two full hours without a break and then he said he would top, if *we* were tired. Crows were not rare even then and

two of them cried out, 'No, Sir, we are not tired', while another blurted out, 'We are tired'. Prof. Sastri then turned towards him and said that if Mr. X was tired he might go home and added that he knew that he came from a long distance cycling and that he must return home, before lighting-up time. Well, to our relief he closed his lecture at 6-30 P. M. and he wished us all good luck in our examinations. These began and ended, but for these this last lecture was not of any use. On being questioned about it, he smiled and said, 'I wanted to give you at least one real *Śāstraic* lecture'.

In the paroxysms of post-examination days, we approached both the Professors one after another and both alike cheered us by their comforting words. Prof. Rangachari said, 'Friends, don't you worry. You have all passed. Go home and enjoy what rest you can and brace yourselves up for the ills and travails of life". Prof. Sastri said, 'Why all this anxiety? My students never fail'. And both the Professors gave us the same piece of advice on parting, couched of course in different words, which may be summed up thus: 'For heaven's sake, don't presume you are masters of Sanskrit. Far from it. You have now become merely *adhikārins* for Sanskrit study, neither more nor less. The vast ocean of Sanskrit learning lies before you. We have given you a few lessons in swimming and rowing and you have been playing about the margin of the waters, in the foam and froth of the beach'. Little did we then realise the truth of those words of wisdom that flowed from the lips of those great teachers and thinkers, at whose feet we sat and listened day after day.

Prof. Sastri transcended the limitations of text-books and syllabuses, as he did those of time. As students we often felt irritated, but we could not afford to get angry. His ideal was that his students must become as proficient as himself: he failed to recognise capacity differences in individuals and he must to some extent have been disillusioned in the case of the majority of his students. As a matter of fact, his lectures generally flowed over the heads of his students, without making much of an impression; but such of us as have retained our notes of his lectures do feel that even in that cursory form, they are better than many so-called standard treatises on the subject. That, indeed, has been my experience and some of us do live even now on those lecture notes of ours—I mean no offence to anybody. Heavy and ponderous, as if weighed

down by the weight of his learning and wisdom, his discourses are seldom digested by average student. And this feature arises not from lack of clarity of thought, but from a conscious desire to be correct in substance and accurate in expression. His ideas are always definite, and his expression, soaked in Sastraic terminology, is necessarily *Vyutpanna*. He never cares to make himself easily understandable, but he is particular that the demands of exactitude are satisfied.

The late Professor always lived for Sanskrit learning, and one may even doubt if he was interested in any other aspect of human life. During the whole period of a little over a generation, he inquired of the writer only once about his family affairs, and the concern he then expressed was so genuine and sincere that it brought tears into his eyes, particularly when he said, 'I tell you, Pisharoti, I shall never excuse myself if you suffer for lack of help, so long as I am here and alive. Remember you are mine. Don't fail to indent on my services whenever you want them.' I know that he was only too ready to do what he promised.

Prof. Sastri had great love for his students, only he never allowed them to know it. In that respect he was like the traditional Hindu father, who hid his love for his son, lest he should for that reason come to grief. I have seen him in great pain, simply because this or that student of his did not come up to the standard expected of him. He severely chastised a collegue of his for insulting his student and asked him to tender an open apology. He gave a wholesome peice of advice to another colleague of his, when he said, 'Gentleman, I wish to impress upon you one fact: please set questions on books with which you have at least '*Sparśa-sambandha*', and another he admonished by saying, 'If we were as strict as you have been now, you would not have had occasion to be strict'. He is intolerant of the mistakes of those who professed to be scholars, but those of his students, he would quietly correct and say they were merely slips. He was always ready to offer fulsome praise for the merits of his students, chastise them for their carelessness, and laugh at them for their follies and mistakes. Thus appears to me my *Guru*, as I look back through a period of thirty years, majestic and stately, simple and affable, *adhṛṣya* yet *abhigamya*.

Possessed of a high order of scholarship in almost every orthodox śāstra, he was alike at home both in the midst of

orthodox Pandits and modern scholars. In the field of textual criticism and of modern historical criticism, in the realm of estimative survey of authors and works, he was unique—a feature which his students know very well. None, indeed can command that amount of wealth and variety of opinions on any given topic he had occasion to handle, *Alamkara* or *Vyākaraṇa*, *Vedānta* or *Mīmāmsā*, *Nyāya* or *Vaiśeṣika*; and none can equal him in assimilating the varied views and opinions and in expounding them in such forceful and masterly manner. Rare is the type of scholarship which combines depth with width and both with shrewd critical acumen. Prof. Sastri is dead, but his memory is bound to live for ever in the minds of his students.

If South India has today witnessed a renaissance of Sanskrit studies, if South India has today produced scholars trained in modern methods of study and research, if today South India has been able to make any contribution to the elucidation and interpretation of Sanskrit learning, that is undoubtedly due to the drive and personality of Prof. S. Kuppuswami Sastri. He is the founder of the South Indian Sanskrit School, and every Sanskritist of note here hastens to claim direct or indirect discipleship of that great *savant*. Rich in learning, rich in disciples, rich in honour, rich in glory, Prof. Sastri has passed away, leaving a blank which cannot be easily filled up. Let us think of him as a noble ideal, forget his weaknesses if he had any, and strive as best as we can to carry forward the glowing torch of learning and wisdom into our future, in whatever form the *Great Giver* of all may ordain it for us. May his soul rest for ever in eternal peace and may he shine for ever a pole-star to guide us in the discharge of our duties!

Om Śāntiḥ Om Śāntiḥ Om Śāntiḥ

PROF. C. KUNHAN RAJA, Head of the Sanskrit Dept., University of Madras:—

It is a little over twenty-eight years ago that I saw Prof. Kuppuswami Sastriar for the first time, when I interviewed him in his room in the Presidency College in July 1915, in connection with my admission to the Sanskrit Honours Classes of that college. The impression that he produced on me remains quite indelibly in my mind even now; it has only grown clearer and steadier with the lapse of time. Being the

only student in the class (perhaps that was the sole instance for such a position) I had more opportunities of meeting him and moving close to him as a student for the three years when I was in the college, than I would otherwise have had.

Thereafter, in prosecuting my higher studies and getting trained in research methods, in earning some experience in other Universities and in travelling in foreign countries, in utilising my time profitably before I was properly established in a responsible place, in securing a position where I could serve the cause of higher education and where I could do some useful research work, in all these matters he was my sole guide and support. Even after I started my academic career in the position which I now occuppy, he ever lavished his kindness on me by guiding me properly, by warning me when dangers were ahead, by even reprimanding me when he found me straying away from the right path.

His magnanimity, broad heart, prodigal intellect, profound scholarship, all-encompassing genius, steadfast adherence to truth, courageous stand against injustice, unshakable faith in the rightuousness of his cause and fearless devotion to his noble task, undismayed by defeats that were always transitory and unswerved from the straight path by any glamour of profit in success, never bowing before might and ever ready to come down to help those who have fallen, he earned a legitimate title for the appellation of greatness through his spotless life. His ambitions were ever for what is elevated; he worked steadily to achieve his ambitions.

Many a devoted student of his, and there are many such and I count myself as one among them, is in his present position with opportunities for success, through his support. No one has come to any regret as a result of anything that he has done or meant to do. His advice and guidance were ever avilable; active help in any form was never denied. The success of his students was his greatest pride and joy in life. The high official position which he held in the academic sphere, his friendship and intimacy with persons eminent in public life, the many opportunities that he had for rising higher, in all such matters he considered himself as having done justice to them only by having trained a number of students who would accomplish something useful in consequence of such training.

Perhaps it may be that one who has moved so very intimately with him for such a long time is at a disadvantage in

grasping what is really great and noble in him, clear from the lesser counts which are apt to figure more prominent in the normal life of any eminent personality. What is really great and noble in an individual is what will survive the laspe of time, not what is most obvious in his life time. In the case of Patañjali and Bhartṛhari, in the case of Śabara and Kumārila and Prabhākara, in the case of Vātsyāyana and Udayanācārya, in the case of Ānandavardhana and Abhinavagupta, in the case of Śankara and Vācaspati, what is truly great in their gift has been crystallised, and the commonplace in their normal life has been filtered away in the course of time. In the case of one who has not had the privilege of moving with him with such intimacy has an equal, perhaps a greater, disadvantage in that the conspicuous commonplace that is inevitable in the life of any individual may shroud the glow of greatness and may tend to produce an impression quite different from what the true picture is.

Unobscured by the personal advantages I have received through his many, never failing kindnesses, not at all blurred by the glares of momentary emotional outbursts, I am proud to say that I have been able to maintain in myself a persisting impression of his great personality during such a long time, and I am not incapable of abstracting myself from the disturbing conditions of proximity in time and location, so as to have a really detached and objective judgment. It is that continuous, undecaying, undiminishing impression which I am here trying to record. Many persons shed lurid lights during their life time; but they may not have a personality to survive their physical existence, which will keep up the light even after the material body has disappeared. In the case of a great man, his body may fall, but his personality and the light which he shed continue steady. The Professor's demise does not remove the Professor from among us.

He had read much; he had understood more; and he had thought even more. What he had actually written out is not much. But he had distributed a great treasure among a large number of his disciples as a sacred trust, in the hope that they would preserve what he had earned. He had planned many things; he had laid their foundations very firm. He is the starting point of an Institution in which his students and his other collaborators are the members; he is the fouuder of a school; he is the inspiration for a new approach to thought

and study. What he has started cannot be stopped; it must and will move. Ancient Ācāryas continue to live even now and will ever live through the institutions, through the schools, through the new approaches to thought and study, which they have inaugurated. So will our Professor.

SRI K. S. RAMASWAMI SASTRI, Oriental Institute, Baroda:—

The premature and very sad demise of the late Mahāmahopādhyāya Professor S. Kuppuswaṃi Sastriar comes as a rude shock to the vast group of his disciples, friends and admirers who deeply mourn to-day the loss of their loving and lovable revered Professor.

Sastriar's death is indeed a great National loss inasmuch as the country is to-day poorer by the loss of such a great savant of Oriental culture and learning.

He was a rare combination of sound scholarship in Shastric lore with Western methods of criticism. His whole life was dedicated to the enhancement of Sanskrit scholarship in South, and if Sanskrit has attained its high position in the academic institutions of the South, the entire credit goes to Sastriar.

In the beginning of this century when the study of Sanskrit was much neglected throughout South India even from the most orthodox classes, and original works in Sastras had hardly any charm for the people who were much after studying English, it was Professor Kuppuswami Sastriar who by his constant zeal and indefatigable efforts brought an era of revival in Sanskrit studies and as a consequence the six systems of Indian Philosophy again obtained their rightful place in this branch of Oriental learning.

Being himself an erudite scholar of no mean order in his days, he had acquired mastery in all the Sastras at the feet of great learned Ācāryas of his days and as such had attracted many students from all parts of the country to the two eminent Sanskrit Colleges of Madras and Tiruvadi, where he worked as Principal. Many of them to-day are enjoying high positions in the Presidency as well as elsewhere. His lucid and interesting exposition of abstruse subjects like Vedānta and Mīmāṃsā not only made these subjects easily assimilable to the students but also evoked in them a genuine and novel interest in these subjects. He was a past-master in the art of teaching and as such was so much engrossed and at

home in his subjects in the class that instead of being bored with the tough details of the various arguments his students felt under him the real joy of studying a subject in all its aspects.

In the year 1910 the late Professor was called upon to re-organize the mediocre Sanskrit institution at Tiruvadi and he carried out this work with great success in the teeth of general opposition from all quarters. He introduced the old and new systems of learning in all the four Sastras with the help of well-chosen and suitable scholars in each subject. The study of Sanskrit was popularised by him to such an extent that many people at times were attracted to join this institution casting aside their study in English.

The introduction of Oriental Titles examination and new Sanskrit Honours in the Madras University course are the great achievements of the late Professor's strenuous efforts and excellent leadership. They will go in the history of the University as the permanent monuments of his services to the cause of learning.

After re-instating Sanskrit learning to its original high pedestal of orthodox style of Pandit's lore the late Professor's energy was directed to another sphere of activity. He accepted the Chair of Professor of Sanskrit in the Presidency College, Madras, in 1914 wherefrom emerged a stream of Sanskrit scholars equipped with modern methods of criticism.

It was Sastriar who was chiefly instrumental in enriching the Oriental Manuscripts Library, Madras, with rare and unique manuscripts, Abhinavabhāratī, Śṛṅgāraprakāśa, etc., and guided several scholars in critical study and research based on these works. The scholarly editions of Brahmasiddhi, Vibhramaviveka, etc., and the publication of the "Journal of Oriental Research" and that of Catalaogus Catalogorum (by the Madras University) and similar other activities bear a living testimony to his great interest in the field of Oriental learning.

I was one of the devoted students of the late Sastriar in the Sanskrit College at Tiruvadi and I had the benefit of learning the Mīmāmsā Śastra sitting under his feet for several days and nights, for hours together.

I offer my humble 'Praṇāmāñjali' to the departed great Ācārya known as the Mahāmahopādhyāya Kuppuswami

Sastriar and pray to God that his Soul may enjoy an ever-lasting Bliss in the state of 'Apunarāvṛtti' as a reward of his great services to the Goddess of Learning.

SRI O. K. ANANTALAKSHMI (MRS. P. G. G. IYER) :—

He was always a loving teacher and true friend. To think that all that wealth of learning has been snatched away from us! To his students he was always ready to give freely from his abundance—we could always drink to our heart's content from that clear and free-flowing stream. My husband and I used to dream of that day when we could avail ourselves of the inspiration of great learning—sit at his feet together—But he has gone before—my health and my hopes have failed me—and the fountain at which we hoped to quench our thirst has ceased to flow.

I can see my Professor as he was then ज्वलन्निव ब्रह्ममयेन तेजसा, the piercing glance of his eyes as he came striding into our class. He told us once, when we met him a few years ago that he had come to feel that he had set too great a value on intellectual attainment to the neglect of other things. If he did, small blame to him, for when the Goddess marks a mortal for her own as she did, who can resist her?

DR. A. SANKARAN, M.A., PH.D., Professor of Sanskrit and Comparative Philology, Presidency College, Madras :—

श्रीः

ओं श्रीगुरुभ्यो नमः

चर्चन्तं शास्त्रिशास्त्रीति विरसं विरसाक्षरम् ।
आरुह्य लघुताशाखां वन्दे शङ्करपिङ्गलम् ॥
वाचस्पतिरुतं धास्ये तनुवाग्विभवो भवन् ।
तत्कृतैर्बुद्धिमागत्य चापलाय प्रदर्शितः ॥
तुङ्गस्थे तनुनायके विदि गुरौ खेलं च षष्ठ्यां स्थिते
लग्ने नृद्वयके पुनर्वसुयुते कन्यां गते पूषणि[1] ।
प्रोद्दीप्ता निखिला विनीतसमिधः कर्तुं गजेन्द्रारणे-
योगे ब्रह्ममिते[2] ऽजानि प्रभुतया प्रख्यातशिष्यं महः ॥

I owe my present position and status as a student of Sanskrit to the kindness and help that I received from the distin-

1. The words कन्यां गते पूषणि accidentally indicate that he was like Karna.

2. विरिञ्चियोग

guished and revered Professor—Mahāmahopādhyāya S. Kuppuswami Sastriar; and being unable to pay homage to his sacred memory in any other form I shall relate hereunder a few incidents in his life as I knew or heard from him and other sources, in the hope that, just like the repeating of the Bhagavannāma, the recital of the Guru's life and work will free me of my sins and shortcomings and inspire the better part in me.

He was the ninth child of his mother; and having lost a number of children before him, his parents called him 'Kuppuswami'.[1] His fond mother—a student of Sanskrit—who unfortunately survived him, insisted that her son should be given, besides English education, Sanskrit education in the traditional style. Thus he learnt before he completed the High school course, the Kāvyas, Nāṭakas, the Muktāvalī and the Dinakarī under his uncle and the Siddhānta Kaumudī and Manoramā under Sri Nilakantha Sastri of Tiruvadi. He was permitted to attend the Tamil classes during the hours allotted to Sanskrit. He had his College course in the St. Peter's College, Tanjore, and he attended College only for three and a half days in the week. He returned home—to Ganapatiagraharam—every Thursday afternoon and stayed there till the next Monday. There he learnt advanced Nyāya and the whole of the Advaita Vedānta under a Sannyāsin who in his advanced age studied again the Brahmānandīya under Mahāmahopādhyāya Raju Sastrigal to be able to teach it to his astute and precocious pupil. The Sannyāsin insisted on his doing Devatārcana daily, if he should be taught the Bhāṣyas of Śrī Bhagavatpāda, and from the age of seventeen he was doing daily worship. He completed the Vedānta course by the time he passed his B. A. in 1900-01;[2] and he subsequently studied Mīmāmsā under the same teacher.

Like many graduates he too had his period of uncertainty regarding his profession. He underwent the Law Course at

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1. कुप्य means a base-metal and कुपूय (कपूय) contemptible. कुपूय drops the 'ya' just like the word पानीय; and to compensate for the loss 'प' is doubled-Kuppu. By the loss of the middle vowel it changes into कुप्य.

2. In the B.A. Degree Examination in the paper on Prescribed Texts, etc., he answered only one question out of many in the form of a Sastraic discussion on Vāmana's definition of poetry, but he was placed in the first class and second in rank in the Presidency in Sanskrit.

Trivandrum where he had a neighbour, a Tahsildar, just retired, by name Nanu Sastrigal who started life as a Sanskrit Pandit and who was clever in playing cards. This elderly neighbour retained his virility and spent many late hours with Sastriar discussing many knotty points in the Advaita Siddhi and the Brahmānandīya. The old man—I was told—showed a rare joy in his company. He passed the M. A. Degree Examination in Sanskrit in 1904-5 and was delivering occasional lectures on Vedānta in Mylapore. It was about this time that he came into contact with the late Hon' ble Mr. V. Krishnaswami Ayyar, who, like the late Sir Ashtosh Mukherjee, had a keen perception and appreciation of talent. He was struck with Sastriar's rare scholarship and keen intellect, and by his persuasion he made him take a solemn resolve to dedicate his life for the spread of Sanskrit, blessed him and appointed him Principal of the Madras Sanskrit College which he proposed to start. Mr. Krishnaswami Ayyar received little help in his venture from the public with the exception of Mr. (Sir) C. P. Ramaswami Ayyar. He did not worry about it; and the working of the institution and the organization of the teaching was left in the unfettered charge of Sastriar. Sastriar's first pupils were already Pandits having studied advanced Vyākaraṇa and the Nyāya Prakaraṇas at Chidambaram, Chittur (Cochin) and other places, and some of them were nearly as old as himself. His colleagues were Pandits of repute, and the young Principal had to teach to these advanced pupils and supervise the teaching of his colleagues. He proved equal to his task, and amply repaid the trust reposed in him by the founder. By sheer ability and hard work he mastered all the Śāstras, taught them to his pupils and conducted "Review Classes" in which he held free discussions on all the subjects of the prescribed courses in Mīmāṁsā, Vedānta, and the Smṛtis, held private classes in advanced Nyāya and also lectured to private students preparing for the M.A. Degree. In a few years, his ability and work as a teacher was so much admired that the late Sir Subrahmanya Ayyar in 1909 decided to recommend his name to Government for the award of the title of "Mahāmahopādhyāya". Accidentally he disclosed it to Sastriar and with great difficulty Sastriar persuaded him to keep back his recommendation and requested him to recommend instead his first colleague, Pandit Chandrasekhara Sastrigal upon whom was soon conferred the title of "Mahāmahopādhyāya."

From this time onwards he developed an affection and love for his pupils almost to a fault. He regarded his students as a whetting-stone for sharpening his intellect and he even said that "his pupils were his teachers." He meant thereby that he acquired the highest standard of proficiency in the Śāstras in order to teach them to their satisfaction. His passion for teaching was responsible for this trait in his character and it was almost an article of faith with him. In the year 1919, when his name was considered for promotion to the Indian educational service, he was asked by the Government of India to produce a testimonial. He then replied that he had no written testimonial, and the only testimonial that he had could not be sent to Delhi as it was a costly affair, and that was in the shape of the numerous students who had passed through his hands.

This trait or feeling of Sastriar is an enigma to many and some have even laughed within their sleeves. Let me explain it by narrating the following incident. When I was a teacher in the Madras Sanskrit College for over a year, in the beginning of March 1927 the students put to me a question regarding a well-known section in the Śābara Bhāṣya on the sutra 1-1-5 *viz.*, the Vṛttikāra Grantha. 'Who was the Vṛttikāra, Upavarṣa or Bodhāyana? Was the text a verbal extract from the Vṛtti? and what was the extent of the Vṛttikāra Grantha? I was not sure of my ground and I told them I would consult Professor Sastriar and tell them in a day or two. I went to Sastriar on three evenings, but he could not find the time to discuss this matter, and he asked me to come the next day when he would surely keep himself free. The examination was fast approaching and the students were eager to get an answer That morning with the thought that I would have to face the anxious students during the day, I sat down with the text and a few relevant books that I had. Bare fact and no colour. I made the usual bow to the Guru and as in a flash I came by two texts—one from the Śrī Śābarabhāṣya-context itself and another from Śrī Śankara's Brahmasūtrabhāṣya on the Sūtra एक आत्मनः शरीरे भावात् (III-3-53) forming two incontrovertible evidences to decide the question. I gave my reply to the students in the class and went rather exuberantly to the Presidency College in the evening. As usual I was waiting till 8 P.M., till he finished his routine Mss. library office work, and he rose to start home saying that we might talk on my query as we

walked along the beach. With the freedom that was allowed to me I requested him to sit down and face me with the evidences that I had in my possession. He replied 'Doesn't matter. I have considered the question, we shall walk along.' As we were walking along the Marina he gave the same view as I had, but the reasons were not full and convincing to me. Then I cited my two texts and asked him if my reading of the text from the Śābarabhāṣya was not correct. He was immensely pleased and he told me "I had recently put this question in the Mysore Vidwan Examination and though I had studied these texts a number of times and for a long time, this did not occur to me, but it had occurred to you;" and I can never forget what followed in Tamil.

"அப்பா, சங்கர, நீ அந்த ஸம்ஸ்கிருத காலேஜில் சைதன்யத் தோடு கூடயிருந்து வேலை செய்கிறாயே. என்னவோ, சந்தோஷம்."

I never got a better certificate and what doubt that I owed it to the students in the Mylapore Sanskrit College? He had told me that his Acharya—the Sannyāsin—had expressed the same sentiment about him on many occasions when he was learning Vedānta under him. I had a similar instance some years later, but hush! Looking back probably I have reason to regret that I left the Sanskrit College soon after and now I am sad that Acharya is no more! I should incidentally mention also that I had then studied the Śrī Brahmasūtrabhāṣya only upto the Ānandamayādhikaraṇa (1.1.6) and that I got the text occurring in the third Adhyāya cited as evidence only from Sastriar's paper on Bodhāyana and Dramiḍācārya presented to the Madras Oriental Conference in 1924.

During the years 1908 and 1909 the courses of studies were being re-organized in the University of Madras, and the Oriental Titles and the Honours Degrees were newly instituted. Sastriar was a member of the University Commitee for Oriental Studies, and he was primarily responsible for the framing of the Śiromaṇi and the Honours courses in Sanskrit. A word about the choice and the significance of the title 'Śiromaṇi'. It was suggested to him by the following verses of the founder of the Navadvip (Nadia) School of Indian Logic:—

अध्ययनभावनाभ्यां सारं निर्णीय निखिलतन्त्राणाम् ।
दीधितिमाधिचिन्तामणि तनुते तार्किकशिरोमणिः श्रीमान् ॥

परज्ञुष्टनयान्निवर्तमाना मननास्वाद्यरसा विशुद्धबोधैः ।
रघुनाथकवेरपेतदोषा कृतिरेषा विदुषां तनोतु मोदम् ॥

"Raghunātha Tarka Śiromaṇi ascertained the true import of all the Śāstras by his study and contemplation (or investigation) and wrote his Dīdhiti on the Tattvacintāmaṇi of Gangeśa Upādhyāya". None but Raghunātha Śiromaṇi could have had the courage and the intellect to affirm that he had known 'the true import of all the Śāstras'. Further he was a poet and an accurate thinker. Sastriar's ideal was that the holder of this title should have a knowledge of all the Śāstras just like Raghunātha Tarka Śiromaṇi and be a crest-jewel of Hindu culture and society. During these years he had met many of the pandits in the Province and had taken a measure of them. He found that ordinarily their training and proficiency were one-sided, *i.e.*, if a pandit was proficient in Vyākaraṇa he knew nothing of Nyāya; or if he should accidently know both, he did not know Mimāmsā; or if he knew the Śāstras, he could not construe a simple verse of Kālidāsa. Sastriar himself as a student was handicapped in his study of the Vedānta by the absence of the knowledge of Mimāṁsā. He had a clear and comprehensive vision of his ideal, and he framed the Śiromaṇi course by introducing in the compulsory general part a minimum knowledge of Vyākaraṇa, Nyāya, Mimāṁsā, Veda, Smṛti and Poetry and by having in the special part an intensive course in one of the principal Śāstras. Further to broaden their outlook and to equip them with a proper perspective, he introduced also History of Literature and Language. Again the study of the Śāstras in some branches like Nyāya, Mimāṁsā and Sāhitya were confined to the later scholastic texts; and such classics like the Dhvanyāloka, the Nyāyabhāṣya, the Kusumāñjali of Udayana and the Tantravārtika of Kumarila were completely neglected or even unheard of. He prescribed these ancient texts in the various branches of study. Similarly in the Honours course, the general part consisted of Grammar, Veda, Literature and Poetics and History of Literature, and emphasis was laid on the new science of Comparative Philology. The various Śāstras were prescribed in the special part by rotation.

It is easy enough to frame courses and to prescribe textbooks. To teach them and to run successfully the courses are indeed a hard job. Sastriar by this time cultivated the

friendship of Sir P. S. Sivaswami Ayyar, and under his influence he was persuaded to accept the Principalship of the Tiruvadi Sanskrit College in 1910. He was the first Principal of the re-organised Sanskrit College, which was till then only a High School. When he proposed at a staff meeting the teaching of the Dhvanyāloka, a profound scholar of literature, *viz.*, Pandit (Mahāmahopādhyāya) R. V. Krishnamachariar threw out a 'challenge' saying 'the text is very corrupt, the commentary Locana is impossible to understand even for me; no one can undertake its teaching' and he cited as instance the Locana on the verse:—

शिखरिणि क नु नाम कियच्चिरं किमभिधानमसावकरोत्तपः ।

P. 49. Bombay Edition.

Sastriar readily took up the challenge, showed the correct reading of the text and explained it to the satisfaction of Pandit Krishnamachariar and others present. The reading and explanation that he then gave were subsequently found to be supported by the commentary, Anjana on the Locana which was acquired for the Government Oriental Manuscripts Library about 1919. Sastriar said that we should not fight shy of studying the ancient classics and run away for the reason that the texts were corrupt and difficult to restore and understand. It was our duty as teachers to understand and save them from undeserved neglect. His foresight and vision in this direction are best illustrated by this incident. In the year 1919 the first All-India Oriental Conference held at Poona was presided over by Sir R. G. Bhandarkar. He was past eighty years and was feeble in body. He had printed his presidential address and an advance copy of it was given to a few seated on the dais including Professor Sastriar. In it, Dr. Bhandarkar had deplored that in our universities the ancient classics of the creative period like the Dhvanyāloka, the Nyāya Bhāṣya, Kusumāñjali and Tantravārtika had been completely left untouched. Professor Sastriar, when he seconded the proposal of Dr. Bhandarkar to the Presidential chair, referred to this remark and replied with some pardonable pride "Though I belong to the generation of the literary grandsons of the venerable President, in Madras I have prescribed these texts in the Śiromaṇi and Honours courses and I have taught them for about ten years." He carried this ideal of a liberal Sanskrit Education to the citadel of Sanskrit learning and bearded the lion in

his den. When Sir Sivaswami Ayyar was the Vice-Chancellor of the Benares Hindu University (1917-19), Professor Sastriar was elected a life-member of the University Court, and he was invited to offer his suggestions for the impovement of Sanskrit studies. He visited the Sanskrit College at Benares. A conference of the Pandits of Benares was called for and it was agreed that the proceedings should be conducted in Sanskrit. Sastriar expounded his ideas of a broad-based course and showed how, with honourable exceptions, the Pandits of Benares during the last 100 years had fallen from the old ideal and were pursuing their studies only in one direction, *i.e.*, one will be an expert in Vyākaraṇa, but would be unable to explain the simple Tarkasangraha definition of Vyāpti (invariable concomitance). The proud Pandits of Benares were stung to the quick, and being unaccustomed to speak Sanskrit except in Sastraic discussions, in their helpless rage, called to their aid Pandit Madan Mohan Malaviya; and he, apologetically, began in Hindi to harangue on the greatness of Benares as a time-honoured centre of Sanskrit learning and concluded that no one from the barren South should impugn the Pandits of Benares. Professor Sastriar in his reply to the debate claimed that he too hailed from a no less distinguished land, the land of the three great Vedānta Āchāryas who gave the Soul to Sanskrit culture in India. His intention was not to disparage Benares as a seat of learning, but he quarrelled only against the latter-day system of the narrow pursuit of one Śāstra only. If to-day the Sanskrit courses at Benares have changed for the better it was not a little due to the wholesome advice that he gave in 1919. Some indulge in belittling the Śiromaṇi Title. The "Ācārya" examination of the Government Sanskrit College, Benares, has been regarded throughout Northern India as of the highest standard; and as Professor Sastriar had been an examiner for that for a number of years, I made a request to him in 1940 for his expert opinion as to whether one who had passed the "Āchārya" examination in Śrī Śānkara Vedanta of the Government Sanskrit College, Benares, could be considered equivalent to an Advaita Śiromaṇi of Madras. I got a written reply emphatically stating that as the Āchārya examination did not include the study of the Pancapādikāvivaraṇa and the Brahmānandīya it could not be considered equal to the Advaita Śiromaṇi of Madras. As Principal of the Sanskrit College, Tiruvadi, by his teaching and the direction of the teaching of others he

raised the status and reputation of that institution to be one of the foremost centres of Oriental Learning in the Madras Presidency; and it was he that first introduced the Vidwan course in Tamil in that College. Here also he lectured to students appearing privately for the M.A. Degree examination in Sanskrit. He did not stay long at Tiruvadi. To run the Honours course at the Presidency College, a suitable successor to Prof. Rangachariar who preferred to retire prematurely had to be found. After a mild storm and after obtaining the consensus of opinion of seven public men in favour of Śrī S. Kuppuswami Sastri, the Government appointed him as Professor of Sanskrit and Comparative Philology in September 1914. That was our luck. With the devotion and fervour of a religious reformer he discharged his Professorial duties till the day of his retirement from the Presidency College. His teaching was not confined to the regular undergraduate Honours students. He permitted some others like the Research students to attend his lectures on the special subjects which they had not studied in the College course; and he taught also some half-a-dozen of us, who were already employed, advanced Nyaya—Vyutpattivāda—between 6 and 8 P.M., for three days in the week for more than two years (1926 to 1928). The dullest of his pupils did not feel difficulty in the subjects that he handled, and the rest were benefited to the full extent of their ability and work. True to the ideal of the "Ācārya" portrayed in the Chandogya Upaniṣad Bhāṣya under आचार्यवान् पुरुषो वेद he endeavoured to lead us from darkness to light, from the wilderness to the city.

It was soon admitted even by his critics that he was an excellent teacher of Sanskrit, but there were some who honestly doubted his capacity to teach Comparative Philology. Among them was Professor Mark Hunter, the champion and expert in Comparative Philology, and a real power in all University affairs. Professor Sastriar mastered all the available books on Comparative Philology and soon became an expert in it. That was not always readily admitted; but it received dramatic recognition once. In 1916 there was a meeting of a University committee on Philology consisting of Professors Mark Hunter, Crawford, Mark Collins and Kuppuswami Sastri. In the course of the discussion, Professor Mark Hunter said that Karl Brugmann did not treat of the Principle of "Haplology" in his famous Comparative Grammar of the Indo-Germanic

languages. Professor Sastriar said that he had dealt with it. Professor Mark Hunter with an air of certainty born of his devotion to that subject looked to his colleagues particularly Professor Crawford for support. They naturally nodded assent, but Professor Sastriar would not yield. Mr. Mark Hunter immediately sent for the books, looked over the contents and indexes and when he did not find the name "Haplology" trotted out the five volumes before the Professor. In a trice the Professor quietly showed that Brugmann had dealt with the same subject under a different head, *viz.*, "Loss of syllable by Dissimilation" Mr. Mark Hunter read the section, and to his dismay he found the same definition and the same examples as for "Haplology". Professor Mark Hunter was generous in appreciating scholarship in any one and before he left for Burma to be Director of Public Instruction, in 1918 he heartily expressed to Mr. K. V. Subba Ayyar, the then Junior Professor of English, his great admiration of Sastriar's expert knowledge of Comparative Philology. Professor Sastriar developed "a philological imagination" and was keeping himself very well-informed and up-to-date throughout his career. A Professor of English (now retired) had to teach this subject to the English Honours Students, and after a laborious and fruitless hunt he sought the help of Professor Sastriar and learnt from him all about Sonant Nasals, especially Long Sonant Nasals. I believe that he will gladly corroborate my statement. Professor Sastriar set great store by the latter half of his official designation, and he used to say that if he should be asked to choose one of the two parts, he would undoubtedly prefer to be called Professor of Comparative Philology and to leave out Sanskrit. He insisted on a high standard of teaching and examination in Comparative Philology; and the Madras University Sanskrit Honours Degree was unequalled in this respect by any of the degrees in other Universities in India, and this was solely due to the teaching of Professor Kuppuswami Sastriar.

He was the Chairman of the Boards of Examiners for the Oriental Titles and the Honours Degree much longer than anybody else. He was a frequent examiner in the major Universities in India, Calcutta, Benares, Allahabad, the Punjab, Bombay and Mysore, and in some years he was also examiner to the Public Service Commission, Delhi. As an examiner his keen desire was to see that proper standards were maintained

in the conduct of the Oriental Titles and the Sanskrit Honours examinations. On the Oriental Board there were some old men who could not easily adapt themselves to the requirements of a University Examination. In framing questions, some would leave out a whole book or important portions, some others would ask questions from nook and corner, and some would set optional questions of uneven weight. He set right all these defects and conducted the meetings with great dignity; and while two examiners would be engaged, each in disputing the view point of the other, Professor Sastriar as Chairman would quietly remodel and rewrite the questions, and would satisfy both the disputants. On the five days that he spent on the meetings of the Oriental Titles Board every year, he conducted in a sense a small school or a short course for the elderly Pandits and educated them on how and what to teach and what to expect from the candidates. On the Honours Board he used to explain the significance of, and the answers to, the various questions and pull up any examiner who was remiss in his duties. It was a real education to be an examiner in a board of which he was the Chairman. As an examiner he was generally liberal in marking and kind to the unfortunate who were just below the pass minimum. But he never allowed or tolerated the pushing up of a candidate from the Second to the First class by giving even one grace mark. Once when a Teacher of a University proposed a resolution to raise some candidates in a Science subject from the Second to the First class, he gently rebuked him and pointed out to him that such a course would throw open the gates of favouritism.

He was ready to admit the merit of any Pandit, but he was very jealous of any Pandit, however eminent, appearing as having knowledge of subjects which he did not have, and he would leave no opportunity to expose any conceit or presumption. He had a supreme self-confidence in his judgment in this respect. Once during the visit of H. R. H. the Prince of Wales to Madras in 1921, Khilats were presented to a few eminent Pandits of whom Mahāmahopādhyāya Desikacharya of Tirupati was one. The names of the recipients were decided by a small commitee presided over by Sir K. Srinivasa Ayyangar, a Member of the Executive Council and the Vice-Chancellor of the Madras University. A few days before the actual presentation, Sir K. Srinivasa

Ayyangar had prepared a typewritten Schedule in which the Śāstraș or subjects in which the recipients were eminent were also given. When this schedule was passed to the members for perusal, Professor Sastriar found against the name of Mahāmahopādhyāya Kapisthalam Desikachariar the subjects, Nyāya and Mīmāmsā, and he took out his pen and changed Mīmāmsā into Vedānta. Sir K. Srinivasa Ayyangar got naturally offended and affirmed that he had correct knowledge of the qualifications of the recipients indicating by his tone that Sastriar's action was exceptionable. Professor Sastriar with self-control firmly replied "True; Mr. Desikachariar will surely go to Madras to receive the Khilat; please then ask him to say in my presence that he is proficient in Mīmāmsā".

By the year 1919-20, his reputation as a Professor was very high. When the question of the promotion of the members of Provincial Service to the Indian Educational Service was being considered—I believe it is not a breach of propriety to say it from this distance—a very balanced statesman in Madras wrote to his friends in Delhi and London "It speaks of the defective organisation of the Indian Educational Service that a scholar of the eminence and ability of Professor S. Kuppuswamy Sastri was not recruited direct to the Indian Educational Service". He was easily promoted, and he had the distinction of being the Professor of Sanskrit and Comprative Philology, Presidency College, Madras, to hold a permanent place in the Indian Educational Service.

Professor Sastriar was ex-officio Curator of the Government Oriental Manuscripts Library from 1914 and he continued till 1936. During the years 1914 to 1921 he worked a peripatetic party and collected a vast number of rare and valuable manuscripts in Sanskrit and all the South Indian languages, and was largely responsible for making the Madras Government Library the 'best of its kind' in the whole of India. In the absence of a separate publication section, he made only a slow progress in the publication of standard classics. Though delayed, his edition of Maṇḍana Miśra's Brahmasiddhi on Advaita Vedānta with a learned historical and critical introduction and numerous indexes including the identification of quotations is a model of editorial skill and scholarly achievement. "The elephant does not lay eggs like the ostrich". He gave a fore taste of this skill as early as 1910-11 in editing the Adhvara Mīmāṁsā

Kutūhala Vṛtti and the six volumes of Śrī Śankara's Bhāṣya on the Brahma Sūtras and the Bṛhadāraṇyaka Upaniṣad in the Memorial edition of the Śrī Vāṇī Vilās Press, Srirangam. Nowhere else do we find such accurate punctuation of classical texts as in those six volumes. The routine publication of the Descriptive Catalogues and the restoration work were systematically carried on. These publications alone run to seventy thick volumes during his period of office, and the Descriptive Catalogues of the Madras Government Oriental Manuscripts Library are reputed to be a class by themselves.

He had a great affection for his pupils and he rejoiced to see them well-placed in life. He actively helped two of his students in getting the Government of India Scholarship for higher studies in England. In a difficult time (1921) when the University Research students had gained a reputation that they used the studentship just to fill a period of unemployment and resigned as soon as they got some permanent footing and when the University decided to reduce the number of the awards from 8 to 2, Sastriar, through the kindness of Professor (Sir) Ramunni Menon, got for me one of the two awards. I was fortunate that I completed the the full period of three years as a Research student in the University. In those years the Madras University had not much to its credit on the side of research publications. Prof. Sastriar along with a few others hit on the idea of instituting the Research Degrees of Ph.D. and D. Sc., and in framing the regulations included the clause "that every thesis approved for the Doctor's Degree shall be published by the University" implying that the standard of the thesis aimed at was that it should be fit for a University publication. Later on, however, "shall" was changed to "may" by the University authorities and many a good thesis was published elsewhere or not published at all. He always showed that my aim as a Research Student should be to submit my thesis for the Ph.D. Degree. He gave me all facilities of the Library in the Presidency College, restored many a corrupt passage in the manuscripts that I had to study and explained many an obscure text. He would never go to sleep without solving any textual problem. He did the same work with many research students and a few others, and fostered and fed research work in Madras. He carefully revised all the papers, theses and books written by his many pupils and closely watched their progress as scholars. He

seldom attended the lectures of any but the distinguished unless he himself had to be preside at the meeting, but he showed me—his pupil—the honour of his presence at all the five lectures that I delivered in 1931 under the V. Krishnaswami Ayyar Endowment. He showed the same honour to an elder pupil in 1925 when, under the same foundation, he delivered his lectures on "Fictions in the Development of the Hindu Law Texts". He strove hard in the Madras University bodies to get the Oriental Research Institute established. Many of the publications of the Madras University, especially those on the Prabhakara Mīmāṁsā were made under his direction and guidance. The Journal of Oriental Research, Madras, which gave ample opportunities for his pupils to express themselves was solely his creation. Thus Prof. Sastriar was greatly responsihle for raising the status of Madras and the Madras University as a centre of Oriental learning and research. No wonder then that in 1934 the eminent Sanskrit Scholar Dr. A. C. Woolner, the Vice-Chancellor of the Punjab University, voluntarily suggested that the work of the Revised Catalogus Catalogorum should and could be undertaken only in Madras under his Editorship.

The Goddess of learning does not recognise distinctions of caste and creed, सुरासुरासेवितपादपङ्कजा. Prof. Sastriar taught Brahmin and Non-Brahmin, Thiyya and Christian, man and woman alike. He evenly distributed his help to all his students and regarded them all as members of the same family. If there should be differences it was but understandable ; he knew that in the world members of the same family quarrel most, but they love most as well. Did not every one of them regard oneself at sometime or other, perhaps, the most beloved of the Professor? Why? अहमेव मतो महीपतेरिति सर्वः प्रकृष्वचिन्तयत् ।

He was a champion of the just claims of Indian Philosophy in the University. Once in the Academic Council when the mover of a resolution, to allot to Indian Philosophy 300 marks equal to that of European Philosophy in the Honours scheme of examination, absented himself and the resolution was about to be dropped, Prof. Sastriar moved it in a powerful speech. When the debate appeared to be in favour of the resolution, a high functionary intervened to oppose the resolution, but Prof. Sastriar did not waver and he carried the day. For nearly 15 years, from 1911 to 1926, Sanskrit and the other Indian languages were optional subjects in the

Intermediate and B.A. courses; and only a few students, say about 10 in 100 studied them in the Intermediate and very few in the B.A. It was through the efforts of Prof. Sastriar and another orator that they were made compulsory subjects of study in those courses from 1927. Unfortunately, however, the introduction of the B.Sc. course without a second language nullified a part of the good work done.

He was very resourceful on University affairs. In the early years of the institution of the Titles in the Islamic languages *i.e.*, about 1915 to 1918 there were no candidates appearing for the examination for Afzal-ul-Ulama and other titles. This was perhaps due to the absence of any Arabic College approved for the teaching of the courses in Islamic languages. Colleges could be approved only if there were Title holders as teachers, and candidates for the Title examinations could be had only if there were approved colleges. The Hon'ble Mr. Justice Abdur Rahim who was the Chairman of the Board of Studies in Arabic and Persian was anxious to get over this fix. In the course of a conversation on this subject, Professor Sastriar suggested to him that Shums-ul-Ulamas may be empowered to certify the fitness of private candidates to appear for the examination in Arabic and Persian. Sir Abdur Rahim, in his joy, embraced Professor Sastriar for the solution, which no doubt was immediately acted upon with beneficent results. At the meetings of the Board of Studies in Sanskrit, from 1916 to 1941, he towered above the other members and though as Chairman he allowed full discussion, he always carried his decision on all the items on the agenda.

Professor Sastriar was a finished speaker in Sanskrit with a measured, clear, deep and ringing voice. In the two conferences of Pandits held at Conjeevaram and Tiruvadi in the years 1911 and 1912 it was largely his speeches and the ability with which he conducted and directed the debates that made even the 'Parishad of Pandits' express an opinion as early as 1911 and 1912 that the Śāstra-tātparya was in favour of post-puberty marriage. It was but fitting that such a 'Vācaspati' presided over the All-India Sanskrit Conference at Calcutta in 1926, and was conferred the title of Mahāmahopādhyāya in 1927. He presided over the sections of the All-India Oriental Conference on many an occasion. When the venerable savant of Indology, Dr. Sylvain Levi of Paris was welcomed by the Sanskrit Academy in the Gokhale Hall in 1927, Sir C.P.

Ramaswami Ayyar, 'the flower of culture', delivered a marvellous address teeming with details of Dr. Levi's achievement not known to many in that learned and packed audience. After Dr. Levi's brilliant address, Professor Sastriar, the Permanent President of the Academy, in proposing a vote of thanks in English rose equal to the occasion. He rose to similar heights on another occasion when Sir C.P. Ramaswami Ayyar and the Right Hon'ble V. S. Srinivasa Sastri both addressed the Sanskrit Association of the Presidency College. His reply to the farewell address on his retirement is memorable. It is well known that his presidential speeches at the meetings of the Sanskrit Academy not only arrested the attention and roused the enthusiasm of many elderly men for Sanskrit, but inspired hundreds of young minds to speak and write Sankrit. He made Sanskrit a living language and a live force.

He regarded the Sanskrit Honours course with the affection of a parent for his child and showed it the best part of his attention and care. In 1932 when the 'wave of retrenchment' threatened to drown this child he declined offers of higher administrative posts carrying additional emoluments and stuck to his position; and he threw the whole weight of his personality and influence to save it, on account of which the public of Madras appealed successfully to Government for its retention. Again in 1941 in another University, where he worked after his retirement from Government service, the Sanskrit honours course was abolished soon after he ceased his connection, owing to failing health. Like a Rishi in his retired life at Ganapati Agraharam, he conveyed privately his dissatisfaction and probably the subsequent restoration of the course was prompted by respect for his feeling.

Professor Sastriar's character was marked by a high sense of personal dignity associated with an "Ācārya" and a confidence in the correctness of his judgment, a habit of thoroughness in doing anything that he undertook and never supporting half-measures. In whatever bodies he served he was in the forefront; otherwise he would not associate himself with that body. In his earlier life, Sastriar had before him the ideal of Śrī Vedānta Deśika in a small measure, 'मा च याचिष्म कञ्चन' (Never ask for a favour). He had a rare courage in never compromising his position even in difficulties. Mr. V. Krishnaswami Ayyar was his benefactor, and well known for

his proverbial generosity. Sastriar's salary as Principal of the Madras Sanskrit College was small. In the year 1907 his third child—a daughter—suffered from prolonged illness and he had to meet heavy bills. If he had asked Mr. Krishnaswami Ayyar for an accommodation or even intimated to him his position, he would have voluntarily offered the needed help. Sastriar would not ask for this small help even of Mr. Krishnaswami Ayyar. He quietly pledged the gold belt of his wife in the Mylapore fund and paid the bills. In the administration of the Sanskrit College, Mr. V. Krishnaswami Ayyar could not see eye to eye with Sastriar, and there occasionally arose differences between him and the founder. He no doubt had a tenacious and even forceful personality, but the other party had a masterful personality in an incomparable measure and was in addition the paymaster. He would not go to Mr. Krishnaswami Ayyar and represent matters unless sent for; and often in such cases through the mediation of Pandit Chandrasekhara Sastrigal, Mr. Krishnaswami Ayyar yielded to the wishes of Sastriar. To cite an instance —if to-day the library of the Madras Sanskrit College is one of the best and has even many duplicate copies and many different editions of the principal classics the road was well laid by him in the years 1906 to 1910. The rare subtlety of intellect that he exhibited in the debates in the University bodies was appreciated even more in his early life. He was more attracted by the personality of Sir Sivaswami Ayyar and in cultivating his friendship eagerly paid frequent visits to him. Sir Sivaswami Ayyar who readily assessed every one who went to him and at once put him in his place admitted Sastriar into his inner councils and delighted to discuss with him intricate points of law involving the legal and Mīmāmsā interpretation of the texts; and it may be pardonable to say now that on one occasion by pursuing the arguments suggested by Sastriar the previous day, he won a particular case with a powerful advocate appearing on the opposite side. Sastriar had a feeling that his contribution to the initial success of the Madras Sanskrit College was equal to, if not greater than, the founder's; and Mr. Krishnaswami Ayyar understood him and showed him much respect and consideration. As Principal of the new Sanskrit College at Tiruvadi he had to introduce many reforms. The Collector-President of the District Board would not agree to them and Sastriar would not yield his

ground. The then Collector of Tanjore wrote to a respected friend at Madras about him "your friend is intractable." The Chattram Deputy Collector and the personal assistant to the Collector of Tanjore found that in this Principal of the Sanskrit College they had caught a Tartar. In 1911 Mr. Austin, I. C. S., the Collector of Tanjore paid an official visit to the Hon'ble Mr. Krishnaswami Ayyar, then member of the Executive Council. In his unbounded generosity he informed the Collector "Mr. Kuppuswami Sastri is no ordinary man. We move nearly on equal terms with him." That was more than enough for Mr. Austin to show unusual regard for him and approve all his proposals. The people of Tiruvadi looked on him as demi-god. As Professor of the Presidency College he maintained a dignity and freedom on all academic matters within the ambit of constitutioual propriety. In Octobar 1915 he was nominated a member of the Madras University Senate. At the first meeting which he attended, a resolution was passed which he and a few others considered *ultra vires* of the Senate; and along with a Professor of the Pachayyappa's College he did not hesitate as a nominated member of the Senate, to join in a protest to H. E. the Chancellor bringing to his notice that action might be taken for issue of a writ of mandamus against the University:

"विदितवेद्यस्यापि विभोः सविधे यथावसरं कार्यस्यावेदनं भृत्यधर्मः"

The matter was however disposed of by His Excellency at a stroke. According to the old University act of 1904, a resolution of the Senate could be given effect to only if it was 'assented' to by the Chancellor; His Excellency "Recorded" the resolution; and his private secretary sent a reply to the protest—"His Excellency the Chancellor declines to interfere." On another occasion, when a University intended to remove some one from Chairmanship of a Board he made that authority aware that the intended action was *ultra vires* and the intention had to be given up.

As a boy, owing to his rural environment, Sastriar had contracted a weakness for playing cards and using snuff. This really proved a blessing. Do not vanity and aberration induce munificence in many? Only those who had been a victim to this habit of cards and snuff really know how difficult it is to get rid of that habit. With a strong will he kicked out the 'time-killer' before he became Principal of the Sanskrit College, Mylapore. "Sneezing is not manners,

particularly in Society" and so he gave up the habit of snuff when he became Professor of the Presidency College. I have a suspicion that it might be the will-power that he developed in getting rid of this habit that exhibited itself in its utmost form in the last days of his life at Annamalai Nagar. In the difficult days of the students' strike in the Annamalai University Prof. Sastriar was the adviser behind the University executive in all the strong measures taken; and even when the Rt. Hon. Sastriar (faltered and) preferred to resign, with a remarkable loyalty and conviction equalled only by his devotion to teaching, he advocated and was the symbol of absolute firmness—the Brahmadaṇḍa. He told some of us "In saving the prestige of the University during those few days I experienced यातना- the tortures of Hell." His convocation address at Madras in 1935 was perhaps typical of his character. The Hindu then remarked "Unlike the usual addresses it breathed the spirit of true academic freedom". Elders remarked that "It recalled to our minds the memorable convocation address delivered by the Hon'ble Mr. Krishnaswami Ayyar in 1911."

On matters which did not involve a rule, a principle or his sense of personal dignity he was very accommodating and even soft-hearted. This kindness and generous nature he showed in an abundant measure in his private life and also to his official subordinates, especially the less fortunate among them. He would gladly render any help that lay in his power, but his natural sense of self-respect would not let him step beyond prescribed limits.

It is said that his publications were nothing comparable to his massive intellect and unique scholarship. He had delivered University lectures on (1) Theism, (2) Outlines of Indian Philosophy, (3) Indian Epistemology, and (4) Literary Criticism, and a number of Readership Lectures, the K. Krishnaswami Rao Endowment Lectures and Lectures on Philology at Poona. These could all have been written out and published but he had an under-current of feeling that they did not come up to the level or standard that he set up before himself and he did not sit down to write them out. Was it not true that he had to be fully occupied otherwise and that, as he had once told some in the Presidency College, he was doing the work of two men? During his stay at Annamalai Nagar he was actively preparing the materials for his publication on Indian

Epistemology. Even that probably did not fructify. Still many say that like the writings of the Historian Lord Acton, his published papers were very suggestive and of the quality of gold. Perhaps there is no more accurate and lucid presentation of the fundamentals of Indian Logic and Philosophy than his Primer of Indian Logic, and no more authoritative and penetrating study than his introduction to the Brahmasiddhi.

Yea, this in him was the peculiar grace
  (Hearten our chorus:)
That before living he'd learn how to live—
  No end to learning!
Earn the means first—God surely will contrive
  Use for our earning
Others mistrust and say "But time escapes
  Live now or never!"
He said "What's time? Leave now for dogs and apes!
  Man has For-ever"
" Now, master, take a little rest!"—not he!
  Not a whit troubled
Back to his studies, fresher than at first
  Fierce as a dragon
He (soul-hydroptic with a sacred thirst)
  Sucked at the flagon.
Oh, if we draw a circle premature,
  Heedless of far gain,
Greedy for quick returns of profit, Sure
  Bad is our bargain!
He ventured neck or nothing—heaven's success
  Found, or earth's failure.
" Wilt thou trust death or not?" He answered "Yes".
  Hence with life's pale lure!"
That low man seeks a little thing to do,
  Sees it and does it;
This high man, with a great thing to pursue,
  Dies ere he knows it
That low man goes on adding one to one,
  His hundred is soon hit
This high man, aiming at a million,
  Misses an unit.

No one was probably more conscious of what he had left unfinished than he himself. He was saying often that having been a student of a Sannyasin he wished to die a Sannyasin; and

when he was on his sick-bed he advised his son and those nearby not to forget to give him Āpat-Sannyāsa, but at the last moment he changed his mind and refused to take Sannyāsa. What does it indicate? Wisdom and a vision of the future occur to a pure soul in his last moments. He was a firm believer in the immortality of the soul; and like Damayantī who preferred Nala to the Gods, and the performance of Dharma on earth to the pleasures of Heaven, the great 'Ācārya' preferred rebirth and toil for the spread of Sanskrit—his Dharma—to liberation.

I was a sinner in having failed to pay my respects to him in person on his death-bed. I believed that with the grace of Lord Venkateswara he would be spared to us for some more years and that he would surely survive his fond mother. But—!

To conclude, he saved many a classic from oblivion, gave a new life to Sanskrit Studies, moulded, nurtured and directed them for over 35 years; he has brought into existence directly and indirectly a large number of scholars who bear his mark and who are working all over India. They, with the grace of God and the blessing of their Guru, like the "Little Brook" and the banyan tree may flourish and foster for ever thousands of votaries of Sanskrit learning. If the great Āchāryas Śrī Bhattoji Dikshita, Nageśa, Gadādhara, Khaṇḍadeva and Appayya Dīkṣita, have by their writings truly interpreted to us the teachings of the original makers of the Śāstras, Mahāmahopādhyāya Professor Sastriar has by his varied work done equal service to Sanskrit and the Śāstrakāras. Sir Sivaswami Ayyar, to whose judgment anyone must bow, has said that Professor Kuppuswami Sastriar was the foremost Sanskrit Scholar of his time in South India. In the sphere of Indian culture the Vindhyas do not count [आसेतु हिमाचलम्] and may I not, in all humility, ask the venerable Knight for a small emendation—to drop the word "South?"

Here's the top-peak; the multitude below
    Live, for they can, there;
This man decided not to live but know—
    Bury this man there?
Here—here's his place, where meteors shoot, clouds form
    Lightnings are loosened,
Stars come and go! Let joy break with the storm,
    Peace let the dew send!
Lofty designs must close in like effects;
    Loftily lying,

Leave him—still loftier than the world suspects,
Living and dying.

पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ।

स्वामिन् कुप्य, व्यवसितमिदं छात्रकृत्यं मया ते
स्वीकारान्मे न खलु वचसो लाघवं द्योतयामि ।
निष्कम्पो वै वितरसि धनं प्रार्थितो बालकेभ्यः
प्रत्युक्तं तु प्रणयिनि हि ते वाञ्छितार्थक्रियैव ॥

एतस्मान्मां सुवचनमनुग्राह्यमाधाय सद्यः
सौहार्दाद्वै विधुर इति वै शङ्करं संप्रधार्य ।
इष्टान् शिष्यान् धनद विनय प्रज्ञया संभृतश्रीः
मा स्यात् लोके कथमपि च ते काव्यताविप्रयोगः ॥

विद्यायोनिसम्बन्धिनमस्कारः—

अभिवादये महामहोपाध्यायराजुशास्त्रि—श्रीसुन्दरशास्त्रि - श्रीसदाशिव-ब्रह्मेन्द्रसरस्स्वती—श्रीनीलकण्ठशास्त्रि—महामहोपाध्यायसेतुरामकुप्यस्वामिशास्त्रि-गिरीश—पञ्चार्षेयप्रवरान्वितः गरीशगोत्रोद्भवः श्रीराम-कृष्ण-पद्मनाभशास्त्रि-सूत्रः संस्कृतशाखाध्यायी अघमर्ण—अनन्तनारायण—शङ्करशर्मा नामाहमस्मि भोः ।

—A. SANKARAN.
10-10-43.

SRI T. R. RAMAKRISHNA SASTRI :—

Presiding at the Carama-sloka meeting the other day, the Rt. Hon'ble Mr. Srinivasa Sastri observed above our late Professor, "he was a wonderful man." To us, his disciples, he was far more than wonderful. In the words of the poet, he was

अधृष्यश्चाभिगम्यश्च यादोरत्नैरिवार्णवः ।

His parental love and sincere affection towards his disciples endeared us to him, and his massive personality and rigorous discipline were awe-inspiring. This was, indeed, a unique feature of the Sanskrit Department of the Presidency College in his days, which kept us reminded of the Gurukulas of old.

Sanskrit learning and its seeker were alike dear to him. This ardent desire for the acquisition and propagation of this learning was so great that his devotion to this selfless task knew no bounds. Time was endless to him and he could never set any limitation to his activity. In or out of the College

he would scarcely permit the rigours of time-limits to interfere with his work, lectures or discussions.

He was single-minded in his devotion to his work. The thoroughness he brought to bear on everything that he did and his method of careful examination and revision of his work have left a lasting impression on us. Endowed with a great intellect, untiring energy and resolute will, and blessed with great teachers, he had become a true master of the Sastras early in life, which was probably more due to the circumstance.

He was selfless in his work and attached supreme importance to intellectual honesty. A shrewd judge, he could easily discern his students' difficulties and direct his teaching to the maximum benefit of all of them. His method of exposition was inimitable. The pleasure in listening to his lectures was so intense that at the end, we could not help feeling that it might continue ceaselessly.

His standards were high and his ideals great. When he was felicitated on the conferment of the title of Mahāmahopādhyāya he felf that it was a reminder to him to rise to the level of previous Mahamahopdhyayas, such as Udayanācārya, Gadādhara Bhatta and Brahmasri Raju Sastrigal of Mannargudi. He would not think of any standard less than the loftiest. Is not the departure of this master-mind from us the greatest misfortune that could befall Sanskrit learning? But he has left us a great heritage to foster. We will always cherish our associations with him in reverential memory and continue our task in the path he has shown us. His spirit, with all its greatness, will undoubtedly guide us.

Prof. V. A. Ramaswami Sastri, Head of the Sanskrit Dept., Travancore University, Trivandrum :—

In the demise of M. M. Vidyāvacāspati Darśanakalānidi Kulapati Prof. S. Kuppuswami Sastri, the world of Sanskrit, scholarship has sustained irreparable loss of a versatile scholar, an eminent Pandit and a great educationalist. In the galaxy of first-rate Sanskrit scholars in India who have combined in themselves the deep traditional erudition of the East and the scientific critical acumen of the West M. M. Prof. Kuppuswami Sastri was one of the highest magnitude. As the Principal of the Madras Sanskrit College, Mylapore and Raja's Sanskrit College, Tiruviar, he created for himself golden opportunities to teach highly difficult and

original texts in all Śāstras and thus not only made himself an *'advitīya-catuśśāstra-paṇḍita'* but successfully produced many eminent scholars some of whom are now Mahāmahopādhyāyas even. As the Professor of Sanskrit and Comparitive Philology in the Presidency College, Madras, he proved by his own example what an ideal teacher and preceptor should be. As an active, fearless and enthusiastic member of the important bodies of the Madras University and as an undaunted and true champion of Sanskrit culture and learning, he gave a new orientation to the higher studies of Sanskrit—in the arts and oriental sections—of the Madras University, which have been subsequently adapted with advantage by other sister Universities in South India. His memorable contribuion to the higher studies in Sanskrit lies in his bold venture to prescribe and teach many difficult and original works and commentaries in all important śāstras, many of which would have sunk into oblivion but for his strong and fearless advocacy.

Day in and day out he fought for many years for the cause of Sanskrit and achieved, in the teeth of strong opposition, the creation and successful working of the Oriental Research Institute on most modern lines, on a par with the science Departments, in the Madras University. Integrity, efficiency and thoroughness were his watchwords in every line of activity.

As the Hon. Curator of the Government Oriental Mss. Library, Madras, he did signal service to Sanskrit by securing rare and valuable Mss. from all over India and by publishing several volumes of descriptive catalogues of Sanskrit Mss. in the Library. His critical edition of Adhvaramīmāṁsākutūhalavṛtti, his Primer of Indian Logic, his scholarly and suggestive introductions to Āścaryacūḍāmaṇi, Nīlakaṇṭhavijaya and other works, and above all his highly erudite and thought-provoking introduction to his critical edition of Maṇḍanamiśra's Brahmasiddhi—all are works of his ripe knowledge and mature judgment. The starting and successful working of the Journal of Oriental Research, Madras, a periodical admittedly reputed for original research and scientific investigation, is his monumental accomplishment. As Hon. Professor at Annamali University, he had a definite plan to write two volumes on Indian epistemology and translate into English the text of Brahmasiddhi; but owing to ill health and

other causes he was not able to complete them. If he were spared for some more years, he would have continued to be a source of inspiration and guidance, and a tower of strength for all Sanskritists in South India.

MRS. DEVAKI MENON, M.A., Sanskrit Lecturer, Queen Mary's College, Madras :—

A man of mighty intellect, profound erudition, noble bearing and a unique kindliness of spirit—that is how our late revered Professor had always impressed me.

Only a few of us women-students have had the supreme good fortune of studying at the feet of the great teacher.

In those days (*i.e.*, about the year 1925) there never used to be more than one or two women-students at a time in the whole Sanskrit Department. The Professor appreciated our difficulties and he used to allow us to remain in his own office-room whenever we had to wait for a lecture, so that we were often spared the troublesome ordeal of going upstairs to the women's waiting room at the end of each lecture, or standing about in the corridor awaiting the arrival of a lecturer.

The Professor used to take an extra evening class for the Fifth Hons. students. But, however busy he was after the class (Friends and research students usually visited him at that time), he never failed to enquire if we had a conveyance to take us back to the Queen Mary's College hostel; if, as it sometimes happened, we had none, he invariably offered us his own coach to get back to the hostel. Of course such kindly treatment from our Professor was the envy and despair of our less fortunate friends in the hostel.

We always eagerly looked forward to the Professor's lectures and we were never disappointed. It was always with a sense of surprise that we realised after a more than ordinarily interesting dissertation that the class had run on to more than fifteen minutes after the end of the hour. He had a unique power in elucidating the most abstruse subject; the perspicuity of his keen and masterful intellect was matched by the perspecuity of his lucid exposition. His lectures never fatigued us; instead of clogging our brains, they used to make us feel mentally refreshed and exhilarated by his thought-provoking remarks. One revealing fact is that the Professor's

method was never that of coaching for an examination; hence whatever he taught us, has remained with us, a gift from him for life, to be lovingly cherished for ever more.

Even after we ceased to be his students in the College, the Professor evinced the same interest in our studies and helped us and encouraged us with great earnestness.

But, more than anything else, whenever we met with reverses in life, that benevolent and fatherly soul was never slow in raising our wearied and broken spirits by his sympathy and earnest solicitude.

A 'master' of his type is rarely met with in this work-a-day world. He is, by his great qualities, one fit to take his niche beside the ancient sages who lived for the good of the world.

SRI K. CHANDRASEKHARAN, M.A., B.L. :—

A Dispassionate President.

To describe the greater one must be great: that is the inviolable standard for anything like a correct estimate or genuine appreciation of outstanding personages.

I cannot, therefore, presume to speak of either the scholarship or the ability of the late Mahāmahopādhyāya as a teacher. For I was never privileged to be his disciple or even to near him in any other capacity for intellectual intercourse. If I had a glimpse of anything attractive in him, anything that can be deemed precious in human personality, it was the unusual kindness of an elder towards an younger, especially of the type which partakes of parental affection.

The activities of the Madras Samskrta Academy, more than any other circumstance, brought us together, he as its President and I as one of the Joint Secretaries of that body. I felt in him, whenever he was in the chair at its deliberations, the most indulgent and attentive of men to the opinions expressed by the younger section in a group mainly composed of Sanskritists and conservative-minded elders. I knew of no occasion when he let down any member holding his own views in matters that were not altogether free from severe criticisms of one another.

When, once, a member of the Executive Committee of that body proposed the participation of the Academy in the public

celebrations of a renowned Tamil Scholar's birthday, by reading an address in Sanskrit and presenting a casket, certain sticklers took the objection that without any the least service by that person to the cause of Sanskrit, no such honouring by the Academy officially was proper. According to them, then every other scholar in the other languages of India or of the world even, should receive similar congratulations from the Academy on similar occasions. The President made it clear at once to the rest assembled there, the extreme impropriety involved in a division of opinion over the question of honouring a great Tamil scholar, whose prestige and influence in the world of letters was a matter of personal satisfaction and pride to everybody born in the Tamil land. Further he mentioned the justification for the Academy's share in such a function, on account of the absolutely simple reason, that as a result of the researches in the fields of Tamil and Sanskrit, benefits accrued mutually to the scholars working in both, and that judged by that standard even some remote help received would make the Samskrta Academy recognise merit publicly in a scholar with a vast erudition in his own language. He thus prevailed upon the opposers to the proposition, cut short the discussion, pacified the offended proposer and succeeded in recording a resolution for the Academy's part in the forthcoming function. Needless for me to add that the Mahāmahopādyāya read at the meeting the Sanskrit address, which he himself had drafted. This gave signal proof of his matchless sense of proprieties and inherent culture, not to speak of his innate nobility of character.

Others there are who can speak to the sterling worth of the man's independence and unshakeable devotion to causes and individuals he espoused. His hospitality and familiarity with younger friends partook of more than a passing interest in affairs outside his scholarship. It can be said of him, therefore, as it was said of another, that 'occupied chiefly with his pupils, he nevertheless devoted much of his energy to wider interests'.

Sri Y. Mahalinga Sastri, m.a., b.l. :—

Professor and a Pandita.

Speaking in Sanskrit one evening in a meeting of the Sanskrit Academy at the Sanskrit College, Mylapore, Prof. Kuppuswami Sastriar, distinguished the term 'Pandita' from 'Pandit' which in usage had acquired an unpleasant

significance, and said that he would rather pray to God that he should be born over and over again as a "Pandita" in "Bharata Varṣa" than that he should attain salvation. Such was his taste for Sastraic knowledge. He was an ardent student of the Sastras from his earliest days. While he was studying in the B.A. Class in St. Peter's College at Tanjore he ran to his village every week-end to study the Sastras under the Pazhavaneri Swamigal who was making his stay there. In the Public Examination he answered only one question fully in a three hours Sanskrit Paper and that in a very recondite sastraic style. The examiner Mr. Seshagiri Sastri, who was a liberal minded scholar became curious to get acquainted with "the pandit" as he called the candidate who showed so surprising an erudition and gave him pass marks. All through his life the Professor showed the same thoroughness and love of plumbing the depths of erudition combined with the same disregard of other limitations and restrictions. In the discharge of his high academic duties and in the fulfilment of his gratuitous undertakings he indulged in a scholarly gusto devising broad-based plans and doing a lot of preliminary reconnaissance while time chased him relentlessly. It was not by any flashy display that he achieved his reputation among his compeers, but by his sound, accurate deep and extensive scholarship slowly and steadily built up during his early studentship under the Swamigal and consolidated during the several years of his Principalship of the Sanskrit Colleges at Mylapore and Trivadi. When he entered the Presidency College, the ordering of the Honours Course lay in his hands and it is no wonder that, with his partiality for "Panditya" he made it as comprehensive as possible. The Curatorship of the Government Manuscripts Library afforded him immense facilities for widening his learning and quickening his learning and research instincts. Knowledge, position, power, fame and emoluments—all increased apace. He was the first and the last Sanskrit Professor to be taken into the I.E.S. Grade. He felt the dignity of it all and guarded his official privileges with dogged intrepidity. He dominated the Sanskrit field like a Colossus. While in an intimate mood, he used to say that his luck was rather unique and he recalled in an amused manner how very innocently he had pursued knowledge during his early life for its own sake and how the rewards which it brought him were never even dreamt of by

him. Posterity might well wonder that a massive Sanskrit scholar of his type was ever so prosperous in his professional career, wielding so unqualified a power and influence within his field. The thing is not going to happen again.

Soon after his retirement one pleasant evening he told me in rapt attention to a review of his life in the academic field. He declared that he had led a *Kṣatriya* life all through and enlarged upon appropriate anecdotes. Men with scholarly tendencies usually prove ineffectual in life. But our Professor was as full of schemes as a Statesman and as determined as a Field Marshal. He was invaluable as a friend and implacable as a foe. He was a stout fighter within the Senate Hall. As the appointed guardian of not a very robust limb of the University he had to assert himself often in the interests of the efficiency and dignity of his department. Even in discussions external to his departmental interests, his was a puissant voice as he commanded the respect of his colleagues, by the thoroughness of his preparation, the justice and soundness of his contentions and his clear and logical exposition.

The Professor had a telling way of saying things, though he was a slow speaker. His expression was deliberate and orderly. Never a word escaped his mouth which was not carefully weighed and passed. He was so level-headed that everything was safe with him even in an excited atmosphere. He had some caustic wit. But he never rubbed anybody on the wrong-side. Charged with well digested and carefully indexed thought he stood up to speak. He was never carried away on the wings of imagination, or over the flood of eloquence. His manner was serene and steady, and having always something very smart to say, he commanded the attention of the audience. He made speeches in Sanskrit during the meetings of the Sanskrit Academy. He had perfected that out so well that he held even his lay listener under the spell of sonorous articulation and round phraseology.

The Professor when he liked anyone enveloped the happy object of his affection with "*Vatsalya*". In regard to his dislikes the professor hedged himself with great caution and decorum. Generous and polite as he was by nature, he scarcely ever let his antipathies carry him off his balance; and though he could not forget, he could forgive in a proper case.

After his settling at Ganapati Agraharam, I should think that his heart experienced a spiritual blossoming. He recited to me on one occasion stanza after stanza of the *Ātmārpaṇa Stuti* of Sri Appaya Dikshita with the rapturous feeling of a certain kind of unison with the yearning of that great soul.

SRI P. S. VISWANATHA AYYAR, M.A., I.C.S. :—

The Hero as Scholar

आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ।

Bharadvāja, says the Kāṭhaka, devoted to Brahmacarya full three ordinary spans of human life; and to him, lying spent and emaciated on his death-bed came Indra, and offered him a fourth lease of life, and asked him how he would like to employ it. Said the Sage promptly "Again shall I take up my quest for knowledge."

The undaunted spirit of Bharadvāja has flamed in generations of scholars in this country. Our late lamented Mahāmahopādhyāya comes in that true apostolic succession.

He was indeed a Kulapati in all senses of the term. The number of students and scholars who have sat at his feet is legion. I cannot, unfortunately, claim direct discipleship, though I was at the Presidency College for five years while he was adorning the chair of Sanskrit in that institution. But I have a treasured memory of a whole week spent with him at Ganapatti Agraharam in January, 1941. I had gone there on tour, and at his kind invitation, I enjoyed his hospitality, a veritable feast of reason and a flow of soul.

I had not seen him for 14 years. When I got out of the car in front of his house, a gaunt haggard figure came out to greet me, in whom, but for the piercing hawklike face, I would have found it difficult to recognize the Professor whom I had seen at College, in the fullness of health and vigour. The analogy with Bharadvāja was most unhappily complete.

Those days have been branded into my brain by his burning intellect. His exile in that sleepy village, which, having exported all its other great men, was at that time living up to the adage about the prophet and his birth place, had reduced him to such a state of intellectual starvation, as to make him more than eager to overlook my obvious limitations as a Sahṛdaya and to lavish on me the hoarded

treasures of his mind. I can't pretend that I made any notable contribution to the dialogue. I felt rather like Dhṛtarāṣṭra after he had put to Sanjaya the question

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ।

His beloved disciple Sri T. R. Chintamani who came on a visit during that period warned me against allowing him to overstrain himself. I tried hard, much against my own selfish inclinations, to prevent him from exerting himself unduly, but he, whom hundreds had listened to with rapture, would not be baulked of his pitifully inadequate audience.

What adequate Gurudakṣiṇā can I give him for that week of happiness? The only thing I can do and which I am sure will please his spirit most, is to dedicate myself to the serious study of Sanskrit, and to try and persuade others to share that pleasure.

Persons more competent than myself will no doubt speak of his vast erudition, his versatility, his clarity of exposition, his happy synthesis of traditional learning and modern methods of research, and the quality of his great contributions to Sanskrit scholarship. I hope to be forgiven for confining myself to these rather Boswellian recollections of my contact with him.

I fancy that he has left us in no mood of disgust with the world, but rather in the spirit of 'Nachiketas' asking himself the question "किँस्विद्यमस्य कर्तव्यं यन्मयाद्य करिष्यति ।" In the slokas below, I have followed up that conceit, and on that note I shall end my tribute.

वैश्वानरः प्रविष्टः किमतिथिर्मद्गृहानिति ।
मा भैषीर्धर्मराज त्वं पावकोऽसौ न दाहकः ॥
धर्मशालामिव त्यक्त्वा त्वद्गेहं विगतश्रमः ।
यास्यति ब्रह्मयात्रायां मार्गदर्श्यसि केवलम् ॥

Condolence Meetings and Resolutions

The following Institutions and Associations held special meetings and passed condolence resolutions touching the demise of Mm. Prof. S. Kuppuswami Sastri:—

1. *The Samskrita Academy, Madras*, at the Ranade Hall, Mylapore, with the Rt. Hon. V. S. Srinivasa Sastri in the chair. Sri T. R. Venkatarama Sastri, Sir S. Varadachariar, Sri V. V.

Srinivasa Iyengar, Sri S. Vaiyapuri Pillai, Prof. D. S. Sarma, Paṇḍitarāja T. V. Ramachandra Dikshitar, D. Ramalinga Reddi and others spoke. (14th Sep., 1943.)

2. *A Public Memorial Meeting* at the Senate House, University of Madras. Dr. Sir A. Lakshmanaswami Mudaliar, Vice-Chancellor, presided. Sri G. A. Natesan, Sir Alladi Krishnaswami Aiyar, Janab Basheer Ahmad Sayed, Prof. K. A. Nilakanta Sastri, Principal J. D'Souza and others spoke. (30th Oct., 1943.)

3. *The Madras Sanskrit College, Mylapore*, with Paṇḍitarāja T. V. Ramachandra Dikshitar, Principal, in the chair. (9th Sept., 1943.)

4. *The Rajah's College of Sanskrit and Tamil Studies, Tiruvadi*, and *The Vidyā Vikāsinī Sabhā* of the same College. (17th Sept., 1943.)

5. *The Central High School, Tiruvadi* and its *Old Boys' Association* (13th and 20th Sep., 1943) (Young Kuppuswami was a student of this school).

6. *Public Meeting* of the citizens of *Ganapati Agraharam* village and of the students and staff of the local school, with the Rt. Hon. V. S. S. Sastri in the chair. (19th Sep., 1943.)

7. *The P. S. High School Masters' Association, Mylapore, Madras.* (9th Sept., 1943.)

8. *The Presidency College, Madras*, Staff meeting, with the Principal, Dr. B. B. Dey, in the chair. (16th Sept., 1943.)

9. *The Presidency College Sanskrit Association*, with Prof. P. P. S. Sastri in the chair. (11th Dec., 1943).

10. *The Madras Government Oriental Mss. Library*, Camp Tirupati, Staff meeting with curator, Dr. A. Sankaran in the chair. (7th Sept., 1943.)

11. *The Advaita Sabhā*, Kumbhakonam, at the Śaṅkarācārya Mutt, in the presence of Rt. Hon. V. S. S. Sastri and others. Sri K. Balasubrahmanya Iyer and others spoke. (21st Sept., 1943.)

12. *The Annamalai University, Staff and students meeting.*

13. *The Annamalai University Sanskrit Language and Literature Society*, A. Nagar, Chidambaram. (9th Sep., 1943).

14. *The Madras Christian College Sanskrit Association, Tambaram*, with Sri U. Venkatakrishna Rao in the chair. (26th Sept., 1943.)

15. *The Vāṇī Vilās (Press) Syndicate, Srirangam*, (T. K. Balasubramanya Iyer mentioned that Prof. Sastri's precious advice was of great help in the editing of the Memorial edn. of Sankara's Works). (12th Sept., 1943.)

16. *Public Meeting* of citizens of *Kumbhakonam*, at Sri Sarngapanisvami Temple. (9th Sep., 1943.)

17. *Sir P. S. Sivaswami Iyer High School, Tirukkattupali, Teachers' Association.* (7th Sept., 1943.)

18. *Sri Rājāṅga Kailāsa Śāstra Pāṭhaśālā*, Agara Mangudi, Tanjore Dt., with Dharmarakshmani T. L. Subbier in the chair. (22nd Sept., 1943.)

19. *The Maharaja's Sanskrit College, Vizianagaram, Prācya Vidyā Pāriṣad*, with Mm. Tata Subbaraya Sastri in the chair. (10th Sept., 1943.)

20. *The National High School, Mannargudi*, Tanjore Dt., Staff and Students' Meeting. (12th Sept., 1943.)

21. *The All-India Varnasrama Svarajya Sangh, Madura.* (7th Sept., 1943.)

22. *The Board High School, Wandiwash*, Teachers' meeting. (25th Sept., 1943.)

23. *The P. R. College Sanskrit Association, Cocanada*, with Sri E. V. V. Raghavachariar in the chair. (27th Oct., 1943.)

24. *The Bhandarkar Oriental Research Institute, Poona.* (Communicated by Dr. R. N. Dandekar). (18th Sept., 1943.)

25. *The U. P. Historical Research Society, Lucknow* (Sri Prayag Dayal). (17th Sept., 1943.)

26. *The International Academy of Indian Culture, Lahore* (Dr. Raghu Vira—25th Sept., 1943.)

27. *The Sanskrit College, Calcutta* (Dr. A. Banerji Sastri—24th Sept., 1943.)

28. *The Samskrita Sāhitya Pariṣat, Calcutta* (Sri Amareshwar Thakur—15th Sept., 1943.)

"The Pariṣat recalls with pride the high honour conferred on it by the deceased scholar by presiding over the deliberations of its tenth annual general meeting in the year 1926."

29. *The Allahabad University Oriental Society, Allahabad*, with Prof. P. K. Acharya in the chair. (17th Sep., 1943.)

30. *The Benares Hindu University Court.*

"That the Court of the Benares Hindu University places on record its deep sense of the loss sustained by the University by the passing away of Prof. Kuppuswami, M.A., of Madras who was an eminent Samskrit Scholar, and a member of the Court for several years." (13th Jan., 1944.)

31. *The Pañcanada Sarasvatī Samāja* and *The Visveshvaranand Vedic Research Institute, Lahore*, with Prof. Vishvabandhu Sastri in the chair. Prof. Charudeva Shastri and others spoke. (4th Nov., 1943.)

32. *The Royal Asiatic Society of Bengal, Calcutta* (Sri K. Nag, Gen. Secretary—30th Sept, 1943.)

"The Royal Asiatic Society of Bengal expresses its sense of great loss and its profound sorrow at the passing away of Mahāmahopādhyāya Professor S. Kuppuswami Sastri of Madras. Prof. Sastri's life was dedicated to the conservation and dissemination of Sanskrit culture of India, and he achieved distinction both as a profound scholar and as an inspiring teacher. Through his publications and his participation in learned congresses and conferences he came in touch with a wider public both in India and abroad, and scholars and workers everywhere recognised in Kuppuswami Sastri of Madras one of the foremost Sanskritists of present day India. Although the Royal Asiatic Society of Bengal was not privileged to have him as one of its members, Prof. Kuppuswami Sastri's name has been always held in high esteem by us, and many of our individual members formed close personal contacts with him. The Society pays its sincere tribute of respect to his memory as to that of one who was an acknowledged master in the domain of Indology as expressed in the language and literature of ancient India, and was thus a fellow-worker in the same domain in which the Society started its work nearly 160 years ago; and it trusts that through the united efforts of scholars in India and outside it will be possible to honour in a suitable way the memory of so great a scholar, so great an Indian and so great a man."

Panditarāja D. T. TATACHARYA Siromani :—

आर्यगुणाध्यायः

प्रत्यक्षमस्ति तदुपाश्रयमस्ति लैङ्गं विज्ञानमागमसमुत्थितमन्यदस्ति ।
यस्यैवमप्यभिविभावयितुं प्रभावं नैवेश्महे जयति कोऽपि स पूरुषो नः ॥

(सद्वितीयः प्रविश्य)

भट्टः—अये, अश्रौषीद् भवान् गीतं पद्यम् ।

सुब्बः—आम अश्रौषम् । संस्कृतसेवाश्रमे तत्प्रतिष्ठापनसुकृतकारिणो महामहोपाध्यायस्य आर्यकुप्पुस्वामिशास्त्रिणः अचिरात् कीर्तिशेषतां गतस्य गुणविशेषानुसन्धानेन आत्मानं कृतार्थयितुमुद्युक्तस्तदन्तेवासिवर्गः तत्र प्रतिपत्तिविशेषशाली महाजनश्च अद्य सम्मेलिष्यतीत्यवोचन् । मन्ये तदुपक्रमे गीत भगवद्वन्दनपद्यमेतत् ।

भट्टः—तथा नु । सुचिरमपि जीवित्वा महद्भिरपि अन्ते मर्तव्यं मर्त्यैः सद्भिः । किं क्रियताम् । नास्या गतेः परिहारोपयिकं किञ्चिदस्ति । इदं तु मे अस्मिन् नामधेये श्रुते जिज्ञासितं भवति । एतत्प्रदेशाभिजनो भवान् यदि जानाति तर्हि ब्रवीतु—एतन्नाम्नि प्रथमो भागः का भाषा तदभिधेयं वा किमिति ।

सुब्बः—आर्य श्रूयताम्—

जातो जातः पुत्रो जायापत्योर्ययोः कृतान्तेन ।
नीयेत तौ ततः परमुदिते सूनावनादृतो मृत्युः ॥
स्यादित्यवकरवाचि द्रविडपदं तस्य नाम कुर्वाते ।
तदिदं किञ्चिद्विकृतं कुप्पिति रूपं समाश्रयति ॥

भट्टः—तर्हि यस्यैवं नामधेयं तस्य तदेव आजन्मवैशिष्ट्यं किमप्यावेदयति । यतः—

आराध्य दैवमभिवन्द्य चिरं वरिष्ठान्
विध्वस्य दुष्कृतमलानि चिरन्तनानि ।
पुण्योच्चये परिपचेलिमतामुपेते
तादृग्विधं तनुभुवं पितरौ लभेते ॥

(नेपथ्ये)

जयन्ति जगदानन्दसन्दायिगुणनिर्भराः ।
स्वतन्त्राः सर्वतन्त्रेषु श्रीकुप्पुस्वामिशास्त्रिणः ॥

भट्टः—आर्य, उपक्रान्तमिव सम्मेलनस्य कार्यम् । यदि भवता तत्र सान्निध्येयं तर्हि गन्तव्यम् । अस्मत्कार्यं श्वः पश्येम ।

सुब्बः—तथा भवतु । (निष्क्रान्तौ)

(ततः प्रविशन्ति समाजभावनयोपविष्टा बहवः । तिष्ठन् समाजाध्यक्षश्च)

अध्यक्षः—मान्याः, मनीषिणः, सुहृदः, अद्य मया पठितोऽयं 'जयन्ति जगदानन्द' इत्यादिः श्लोकः उपत्रिंशेभ्यो वर्षेभ्यः पूर्वं, तञ्जापुरान्तर्गतश्रीमत्पञ्चनदक्षेत्रालङ्कारभूतायां संस्कृतमहाकलाशालायां विद्यार्थिभावे स्थितेन विरचय्य, तदध्यक्षपदात् राजधानीमहाकलाशालासंस्कृताचार्यपदमभ्युपेत्य एतस्मिन् महापुरुषे प्रतिष्ठमाने समर्पितस्य उपचारपत्रस्य प्रारम्भे निवेशितः । जानन्ति भवन्तः गुणो विद्येति द्वाभ्यामाभ्यां लोके पुरुषाणां वैशिष्ट्यं भवति । तदुभयसमृद्धिमस्मिन् अयं श्लोकः प्रतिपादयति । तस्य यथावद्ग्रहणं तद्विद्यासन्ततिप्रविष्टानां गाढदीर्घपरिचयवतामस्मादृशां यथा सुकरं न तथा इतरेषामिति मे मतिः । तदहमभ्यर्थये परिमितेऽस्मिन् सम्मेलनकाले अत्रभवत्सु कतिपये स्वस्वानुभवविशेषगोचरीभूतान् अस्य अस्मदार्यस्य गुणान् अनतिविस्तरं परिकीर्तयन्तु, अपरे श्रवणसुखमनुभवन्त्विति ।

अच्युतः—अभिज्ञाः, आदौ तदीयं रूपमेवाधिकृत्य किञ्चिदहं वक्ष्यामि ।

सोच्छ्रायं मसृणारुणं मृदु वपुर्विस्तारि फालस्थलं
नेत्रे दीर्घविशालभावरुचिरे नासोन्नमत्तोल्बणा ।
व्याहारो विशदोर्जितो भुजयुगं प्रालम्बमस्मद्गुरोः
स्वच्छाच्छादनमाविरस्ति पुरतस्तद्रूपमद्यापि नः ॥

अनन्तः—प्रज्ञाविशेषाधीनस्य पाण्डित्यस्य इदं तावल्लक्षणं यदुत—

समानं रासिक्यं बहुलविपुले शास्त्रनिचये दृढग्रन्थग्रन्थिग्रहविदलने भीतिविरहः ।
अकोपः प्रष्टॄन् प्रत्यपि तु परमप्रीतिकरणं यथातृप्ति प्रष्टुः प्रतिवचनदानप्रवणता ।
सर्वं तदेतदिह सङ्गतमार्यवर्ये यत्तन्निजानुभववैभवनिश्चितं वः ।
एवं सति प्रबलपण्डितराजगोष्ठीसिंहासनाक्रमणमर्हति कः स्थितेऽस्मिन् ॥

गोविन्दः—आम्नायेषु तदङ्गषट्कविततौ धर्मे पुराणोच्चये
कर्मब्रह्मविमार्शितन्त्रयुगले वैशेषिकन्याययोः ।
साङ्ख्ये योगनये रसप्रसरणप्रद्योतिकाव्यक्रमे
तल्लक्ष्मप्रतिमर्शवर्त्मनि कलामालासु बौद्धोक्तिषु ॥
भाषाशास्त्रनिबन्धनेषु सततं गच्छत्सु वृद्धिं परां
नानामार्गविदेशभावितमयग्रन्थानुबन्धे तथा ।
भेजे तत्तदभिज्ञनन्दितगुणं वैदुष्यमार्यो वरान्
आचार्याननुपसद्य नैजधिषणाशक्तिप्रकर्षेण च ॥

केशवः—सारं वा लिख्यते किञ्चिन्न वा किञ्चन लिख्यते ।
लिख्यते च न सारं चेत्वेतदार्यो न मृष्यति ॥

नारायणः—विद्यासु रसिकत्वमथो तदर्हप्रवृत्तिकारित्वमिति द्वयं यत् ।
तदेतदार्येऽत्र भवत् समग्रं फलद्वयं नः फलति स्म साधु ॥

यदयमभिनन्द्यकर्मा संस्कृतसेवाश्रमो जयति ।
यच्च प्रचरति पत्री पौरस्त्यकलाविमर्शनप्रसिता ॥

माधवः—इदमप्यत्र वक्तव्यम्—

ये तावदत्र सम्प्रति संस्कृतसम्बन्धिपदाविशेषजुषः ।
तेषु हि कतिचन साक्षात् तदनुगृहीताः परे परम्परया ॥

तथा चेदानीं संस्कृतविद्यासम्प्रदायधुरन्धरता एतच्छिष्यप्रशिष्यपरम्परायां विश्राम्यति ।

अध्यक्षः—हन्त भोः, सङ्केतमिव कृत्वा भाषितवद्भिः एतैः, महाकविना दिलीपं प्रति यदुक्तम्—

आकारसदृशप्रज्ञः प्रज्ञया सदृशागमः ।
आगमैः सदृशारम्भ आरम्भसदृशोदयः ॥

इति, तदस्मिन् आर्येऽपि समन्वितं कृतम् । इदमिदानीं वक्तुमवशिष्टं मे भाति-यद्विविधविषयविमर्शोत्साहबीजनिधानकुम्भोऽयमार्यवर्य इति । तथा हि—

भानावभ्युदिते प्रबोधमयते सर्वोऽपि लोको यथा
सिद्धे सन्निहिते निजं विजहति द्वेषं यथा प्राणिनः ।
एवं सन्निधिमस्य संश्रयति यो नानार्थमीमांसने
सद्यः स प्रतिपद्यते ननु दशामुत्साहधारोद्धुराम् ॥

मान्याः, एवंविधगुणगणविभूषणस्यार्यस्य स्मरणाविच्छेदाय भगवन्तमद्य प्रार्थयेमहि । (सर्वे उत्थिता अञ्जलिं बध्नन्ति)

मधुसूदनः—कुलरूपशीलविनयैर्गुरुणा गुरुणा विमुक्तमखिलेश यथा ।
हृदयं कदापि न भविष्यति नः करुणां कुरुष्व कमलाक्ष तथा ॥

(निष्क्रान्ताः सर्वे)

श्रीशैलस्तातार्यः शिरोमणिः प्राच्यविद्येशः ।
आर्यानुग्रहसुग्रहतन्त्रार्थो व्याधित तद्गुणस्मरणम् ॥

Sri S. T. G. VARADACHARY, M.A., Principal, Narasimha Sanskrit College, Chittigudur, Masulipatam:—

अधीतमध्यापितमार्जितं यशः तथापि नूनं श्रम एव संभृतः ।
विधेहि तस्मान्नयि निर्वृतिं परां प्रपन्न एवं विदुषा स पातु वः ॥ १ ॥
अवैषि शास्त्रेषु कृतावगाहनो गाम्भीर्यमेषां न तथापरो जनः ।
यथा जिघृक्षुः सुमणीन् महोदधेर्न नाविको लङ्घनबद्धमानसः ॥ २ ॥
भवता पदवी च तया च भवानुभयेन कलानिलयः शुशुभे ।
त्रितयं च मिथः सदृशं गणयन् सुजनः सकलो नितरां मुमुदे ॥ ३ ॥
विद्यावाचस्पतिरसि वङ्गैर्दर्शनकलानिधिर्यतिभिः ।
प्रभुभिर्महामहोपाध्यायो गुरुभिः कुलपतिश्च ॥ ४ ॥
बहुधैवं भूयोभिर्भणितः सन्नेकैकोऽद्वितीयश्च ।
बिभृषे ब्रह्मन् ब्रह्मण आभामथवा तदेवासि ॥ ५ ॥
आन्तं न विच्छेदमवाप्नुतो यदध्यक्षता ते जितकाशिता च ।
अनुग्रहोऽयं नियमेन वाण्या भवत्समाराधनपोषितायाः ॥ ६ ॥
धन्यो भवानस्ति यतोऽपनीतं वाग्देवताया ऋणमप्यशेषम् ।
तदार्थिनामेवमनुग्रहेण तद्विद्विषां चापि सुनिग्रहेण ॥ ७ ॥
शिष्याः सदा श्राम्यत एव दिक्षु साकं यशोभिस्तव विप्रकीर्णाः ।
कृतित्वमेवं भजतो भवेत्ते विश्रान्तिरायुष्यमनामयं च ॥ ८ ॥
प्रथमस्ते शिष्याणां वरदाख्यो महत्त्वयोपकृतः ।
निरतिशयां त्वयि भक्तिं गुरुत्तमैवं प्रकाशयते ॥ ९ ॥

Prof. C. KUNHAN RAJA, Head of the Sanskrit Department, University of Madras, Triplicane, Madras:—

कुप्पुस्वामिसुधीरयं द्युमणिरप्यस्तं गतः साम्प्रतं
प्रक्रान्ता च निरस्तचन्द्रकिरणा घोरा निशा शाश्वती ।
कष्टं संस्कृतसाहितीजगदिदं सान्द्रान्धकारावृतं
संवृत्तम्, जनचित्तपद्मनिकराः सर्वे निमीलन्ति च ॥ १ ॥
मार्गस्यान्वेषणसुविधुरान् हन्त बंभ्रम्यमाणान्
कस्मादस्मान् निबिडतिमिरे दुर्घटेऽस्मिन्नरण्ये ।
त्यक्त्वा यातो भवदनुचरान् कान्दिशीकान् विषण्णान्
हा धिग्दैवं यदिह सुहृदप्यार्तिदो भूरमीषाम् ॥ २ ॥
तर्कव्याकरणादयः सचकिताः पश्यन्ति शून्या दिशो
मीमांसाद्य निराश्रया लुठति सा क्षोणीतले धूसरा ।
मूकाद्वैतकथा सगद्गदमियं कोणे स्थिता शोचति
त्वत्प्रेयस्यपि साहिती च विधवा जाता भृशं रोदिति ॥ ३ ॥

वेधा नूनं विबुधपतिनाभ्यर्थितो वैदिकात् स-
न्मार्गाद्भ्रंशोन्मुखमिह जनं धारयिष्यंश्चिराय ।
आदायांशान्नृषिवरमहायोगिसिद्धेश्वराणा-
माचार्याणामसृजदवनौ त्वां गुरुं पुण्यराशिम् ॥ ४ ॥
अध्यापयन् बहून् शिष्यांस्तान् संस्थाप्योचिते पदे ।
निर्वृत्तकृत्योऽद्य भवांश्चिरं जीयाद्दिवं गतः ॥ ५ ॥
" सानौ मेरोर्विजयी " =1842507 (5-9-43) कलितसुखं कल्पवृक्षमूलेषु ।
गीष्पतिकृतबहुमानो देशिकपदवीमलंकुरु स्वःस्थः ॥ ६ ॥

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नमो नमः श्रीगुरुपादुकाभ्याम्

एते किल आचार्यपूज्यपादाः आशैशवात् अमरभारतीमिमां आसेवमानाः, राजकीयभाषया आङ्ग्लवाण्या समाश्लिष्यमाणाश्च, पदवाक्यप्रमाणपारावारपारीणाः, अत एव विमलान्तरङ्गाः कुशाग्रीयस्वान्ताः, बुद्धेर्वैशद्यमादधानाः, संस्कृतसाम्राज्यनभोमण्डले पण्डिततारागणानां मध्ये चन्द्रमा इव विरेजुः, इति न हि किञ्चित् आवेदनीयं विद्यते सुधियां सन्निधौ । अमी किल महान्तः कविकुलतिलकस्य महाकवेः श्रीकालिदासस्य

" आकारसदृशप्रज्ञः प्रज्ञया सदृशागमः ।
आगमैःसदृशारम्भ आरम्भसदृशोदयः ॥"

इत्यस्याः सूक्तेः परमं निदर्शनमिति विपश्चितामपरोक्षोऽयं विषयः ॥

किञ्च, पश्यामश्च लोके, अध्ययने केवले आसक्तान् गेहेशूरान् कतिचित् बिरुदभाजः । तथा अध्यापनमात्रपटून् बहून् पण्डिततल्लजान् । एवं प्रचारणैकप्रवणान पुराणशरणांश्चान्यान् । न हि कुत्रचित् पश्यामो अमीषां गुणानाम् ऐकाधिकरण्यम् , वर्जयित्वा अस्माकं गुरुराजान् । ते हि भगवत्याः श्रीकामाक्ष्याः कटाक्षवीक्षणात् , समवाप्तसमस्तगुणगणाभिरामाः, अधीतिबोधाचरणप्रचारणाद्वयैः उपायैश्चतुर्भिरपि समस्तं संस्कृतसाम्राज्यं प्रशासतो मूकायमाणान् अपि शिष्यगणान् वाक्पतिसदृशान् अकार्षुरिति घण्टाघुष्टोऽयं विषयः । अत एव विद्यावाचस्पतिरिति बिरुदमपि युक्तमेवेत्युत्पश्यामो वयम् ॥

भोः शिष्यवत्सला गुरुनाथाः ! कियन्तो नाम अन्तेवासिनो भवत्पादमूलमुपेत्य अन्तेवासिपदमन्वर्थीकुर्वाणाः अन्नवस्त्रादिभिः परिपुष्टाः, विद्याविनयसम्पन्नाः पण्डितवरेण्याः भुवि विराजन्ते, तत्र तत्र बृहतीषु सभासु तथा महतीषु कलाशालासु च । कति वा निगूढे ग्रन्थागारगह्वरे विलीनाः दर्शनादिग्रन्थाः विविदुषूणां नयनगोचरं प्रापिताः तत्रभवतां प्रयासमहिम्ना । अत एव दर्शनकलानिधिरिति बिरुदमपि युज्यत एव गुरुपादानामिति मुक्तकण्ठं निर्ब्रूमो वयम् ॥

अन्यच, भूयसां ग्रन्थानां व्याख्यारचनया तथा आङ्ग्लभाषया परिवर्तनेन च न केवलं भारते एकदेशे, अपि तु पाश्चात्यदेशेषु विद्योतमानाः पटुमतयः पण्डितप्रकाण्डा अपि भवतां शिष्यकोटौ समुट्टङ्किता विलसन्ति । अत एव च महामहोपाध्याया इति बिरुदमपि राजकीयं, तथा कुलपतिलक्षणमपि, आत्मनोऽनुरूपैर्भवद्भिः सङ्गतमित्याकलयामः ॥

एवं विद्यावन्तः श्रीमन्तः कीर्तिमन्तश्च एते पञ्चनदक्षेत्रीयसंस्कृतमहाकलाशालायां, तथा मद्रपुरीसंस्कृतमहापाठशालायां, तथा मद्रपुर्यां राजकीयमहाकलाशालायामपि अध्यापकवर्यपदवीमलङ्कृत्य च्छात्राणामुपदेशमनुशासतः सुबहुकालं सुरसरस्वतीं सभक्ति सम्पूजयामासुः । तत्रापि पञ्चविंशतिवर्षकालं मद्रपुरीराजकीयमहाकलाशालायां संस्कृतप्रवक्तृपदवीमधिरूढा एते इत्यतिमहत्प्रमोदस्थानमस्माकम् । अन्ते च तस्याः विरामं सम्प्राप्य, संस्कृतभाषाभिवर्धनमेव आत्मनो जन्मसाफल्यमिति कृतचिन्ताः आत्मनः शरीरस्यास्वास्थ्यमप्यविगणय्य अण्णामलैविश्वविद्यालयेऽपि चतुरो वर्षान् अध्यापकवर्यपदवीमास्थाय शिष्याणां चक्षूंषि ज्ञानाञ्जनेनोन्मीलयामासुः ॥

एवमात्मनो निखिलामपि जीवशक्तिं विद्याविषये विनियुञ्जानाः तत्तत्काले पत्रमुखेनापि विदेशीयानां छात्रगणानां संशयग्रन्थीन् च्छिन्दन्त एते "जातस्य हि ध्रुवो मृत्युः ध्रुवं जन्म मृतस्य च । तस्पादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥" इत्यादिभगवद्वचनं निदर्शयन्तोऽस्माल्लोकाद्दिव्यं लोकमारुरुहुः ॥

एवमस्माकमुपकृतवतां शिष्यवत्सलानां गुरुपादानां प्रतिक्रियां कर्तुं वयमसमर्थाः सर्वथा किं कुर्मः । अथापि "अचिरादुपकर्तुराचरेत् अथवात्मौपयिकीमुपक्रियाम् ॥" इति श्रीहर्षोक्तिमाश्रित्य तेषामात्मनः शान्तिं, तैरधिकृतानां कुलानां शश्वदभिवृद्धिं च करुणार्द्रहृदया श्रीकामकोटीकामाक्षी सन्तनोतु इति लोकमातरं सम्प्रार्थ्य, आधमर्ण्यमस्मदीयं किञ्चित् अधरीकुर्मः ॥

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अस्माकं विनयाधानाद्रक्षणाद्भरणादपि ।
स पिता पितरोऽस्माकं केवलं जन्महेतवः ॥
यं ब्रह्माणमिव देवी वाग्वश्येवान्ववर्तत ।
विद्यावाचस्पतिः सोऽयं ब्रह्मभूयं गतोऽधुना ॥
मातृहीना वयं बाला गुरुप्रेम्णाभिवर्धिताः ।
अस्माकमेव सम्पत्त्या कृतकृत्यः स्वयं बभौ ॥
प्रभाकरसमो ज्ञाने वक्तृत्वे गीष्पतिप्रभः ।
आनन्दो ध्वनिपद्धत्यां शास्त्रमार्गेऽपि शङ्करः ।
गङ्गेशो न्यायसरणौ मीमांसायां प्रभाकरः ॥

अज्ञानतिमिरान्धानां नेत्रदाने पराशरः ।
सच्छास्त्रयोनिर्दीपोऽसौ ब्रह्मनिर्वाणमेत्ययम् ॥

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येभ्यो ह्यधिगता विद्या संसारतिमिरावृते ।
मत्पथे दीपवद्भाति तान् वन्दे महितान् गुरून् ॥

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पक्षे शुक्ले तिथौ षष्ठ्यां स्वभान्वङ्कितवत्सरे ।
उष्णरश्मौ गते सिंहं मदाचार्या दिवं गताः ॥ १
यैश्च तुल्यो न कोऽप्यन्यो न भूतो न भविष्यति ।
आङ्ग्लसंस्कृतपाण्डित्ये शिष्यप्रवचनेषु च ॥ २
येषां वक्त्रेन्दुनिःष्यन्दवचनामृतरक्षिताः ।
भयेन रहिता आस्म नूनं सर्वत्र सर्वदा ॥ ३
सर्वं गतं संप्रति शोचनीयतां
शास्त्राणि शिष्याः सुहृदश्च बान्धवाः ।
एतद्विहायेह गता अमर्त्यतां
दिवौकसः शिक्षयितुं नु किं भवेत् ॥ ४

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प्राच्यप्रतीच्यविद्याकूलंकषशेमुषीकानाम् ।
अनुकुर्युः के कीर्तिं महामहाचार्यवर्याणाम् ॥ १
पदे यत्पदं नैव चस्खाल, वाक्यं
यदीयं सदा वाक्यमाकाङ्क्षते स्म ।
प्रमाणे प्रमाणं च ये, ते महान्त-
स्त्रिधामान आसन् स्वमेधोरुगायाः ॥ २
येषामुपनिषन्मार्गे नासीदुपनिषत्क्वचित् ।
रसो रसे महान् येषां ते बभुः सर्वपार्षदाः ॥ ३
बह्व्यः पद्धतयो यैः प्राचीनापूर्वलुप्तशास्त्राणाम् ।
नीताः पुनः प्रकाशं विद्याब्रह्माण एव ते रेजुः ॥ ४
विद्वद्विमर्शसमितिर्विद्याशालापि वा काचित् ।
सा नास्ति भारतोर्व्यां यस्यां ते नायका नासन् ॥ ५
ददुर्ज्ञानं ददुर्वृत्तिमूचुश्च प्रेमपेशलम् ।
जजागरुश्च क्षेमाय को गुरुः स्यात्तथा पिता ॥ ६

येषां स्वकीर्तेः शिष्याणां कीर्तिरिष्टा महात्मनाम् ।
उक्त्वा तानस्मदाचार्यान् वक्ष्यामोऽन्यान् गुरून् कथम् ॥ ७
मोक्षादपि भुवि ज्ञानदानं ये मेनिरेऽधिकम् ।
अपूर्वबोधिसत्त्वेभ्यस्तेभ्यः सन्तु नमांसि नः ॥ ८

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हा गैर्वाणि हतासि, पण्डिततते नष्टं तवालम्बनं,
नव्योपज्ञगवेषणस्य सरणे, शोच्यास्यनाथा चिरम् ।
शास्त्रज्ञो रसिको महोन्नतपदारूढो नृपैरादृतो
कुप्पुस्वामिसुधीर्विहाय सकलं धाम प्रपेदे परम् ॥
सुधीन्द्रस्यास्य विपुलामगाधामपि वैदुषीम् ।
कथं वेदानि दूरस्थो गाम्भीर्यमिव वारिधेः ॥
विश्वविद्यामन्दिरस्य शिरोमणिपरीक्षकः ।
तत्पादमूलं प्राप्तोऽयं जनो वर्षचतुष्टये ॥
1 महीशूरपुरे सर्वप्राच्यविज्ञानसंसदि ।
यदा संनिहितश्चासं तदा किंचिदवेदिषम् ॥
सर्वज्ञस्यास्य विदुषो लोचनानामभूत् त्रयम् ।
पूर्वोत्तरे द्वे मीमांसे तृतीयं ध्वनिलोचनम् ॥
व्युत्पतिवादमञ्जूषाखण्डदेवरहस्यवित्[2] ।
शाब्दबोधप्रकारेषु त्रिष्वयं तुल्यनैपुणः ॥
मीमांसकोऽपि रसिको गुरुरप्यधिकानतः ।
महोन्नतपदस्थोऽपि निःस्वानां सुधियां सुहृत् ॥
नव्यसंस्काराग्रयातोऽप्यार्षजीवितभासुरः ।
विरुद्धानां समावेशभूमिराश्चर्यपूरुषः ॥
महीशूरपुरे भुक्तं तदीयं वाङ्मयामृतम् ।
इदानीमपि माधुर्यधुर्यं नो जीर्णतां गतम् ॥
हा विधेरतिनैर्घृण्यं मादृशां धिगभाग्यताम् ।
यदयं दिवमारोहदपूर्णपुरुषायुषः ॥

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येषामन्तेवासिनः केचित् महामहोपाध्यायाः दिगन्तेषु विराजन्ते, अपरे राजकीयकलालयेषु संस्कृतविभागाध्यक्षपदवीं सर्वकलालयविमर्शकाध्यक्षपदं चालंकुर्वन्ति, अन्ये संस्कृतकलाशासु अध्यक्षपदमधितिष्ठन्ति, परे च आङ्ग्लकलालयेषु

1. Mysore Oriental Conference. 2. भाट्टरहस्यवित्

संस्कृतकलाशालासु च शास्त्राण्यध्यापयन्ति, किं बहुना यदीयैः छात्रैः व्यातोऽयं संस्कृतलोकः, यदीयवैदुष्यसमाकृष्टमानसा मेधाविनः प्रभुवर्या आसन् सन्ति च, तेषां महामहोपाध्यायादिबिरुदभूषणायमाणानां धीराग्रगण्यानां कीर्तिशेषं गतानां ब्रह्म-श्रीयुतकुप्पुस्वामिशास्त्रिपादानां गुणवर्णनं वाचः शुद्धिमाधास्यतीति मन्वानोऽत्र प्रवर्ते॥

पण्डितमण्डलीषु ये विरलप्रचाराः अथवा निष्प्रचाराः प्रौढाः प्राचीना प्रबन्धाः ते सर्वे एभिरेव महाशयैः अध्ययनाध्यापनसंप्रदायप्रवर्तनेन प्रचुरप्रचारा दृश्यन्ते । स्वनामश्रवणमात्रजनितविद्वल्लोकभीतिः लघुचन्द्रिका विलासैः अन्तर्वाणि-कुलमौलिमणीनेतानुल्लासयन्ती समवर्तत । शाब्दबोधविचारकुतूहलिनामेषां न्याय-कुसुमाञ्जलिप्रभृतिषु विषमेषु प्राचीननिबन्धेषु चिरकालविचारसंजातनिष्कर्षो मादृशानां संशयजालानि प्रदीपो घनान्धकारामिव तत्क्षण एव न्यवर्तयत् । एतदुपज्ञमेव शास्त्रग्रन्थेषु सर्वकलाशालापरीक्षाप्रश्नधोरणी शास्त्रज्ञभूयिष्ठोत्तरदशीय-प्रश्नपद्धतीरातिशेते । न सन्त्येव हि पण्डिताः अस्मिन् जनपदे, ये नान्वभूवन् एषां विना पक्षपातं शास्त्रार्थविचारानुभवजं, दुरूहविषमग्रन्थशोधनसंदर्शनजातं, वाचस्पति-मार्गानुगामिगीर्वाणवाणीप्रसङ्गाकर्णनजन्मानं चाह्लादं, नाभजन् वा एभ्यः संमानम् । न कोऽपि पुरोभागी एषु दोषलेशमपि ददर्श ॥

एतदनुग्रहभाजनस्य हायनचतुष्टयम् अण्णामलै विश्वविद्यालये भाग्यसंजातत-दनुचरभावस्यास्य जनस्य साक्षादनुभूतवस्तुकथने एवाधिकारः, न पुनस्तेषां पूर्वमीमांसादिशास्त्रेषु असाधारणीं नैपुणीं, सर्वकलालयपरिषत्सु वादकौशलं विमर्शनपद्धतिं, पाश्चात्यदेशीयविदुषां तेषु बहुमानातिशयं चाधिकृत्य किमपि वक्तुमिति विरमामि ॥

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एते किल शास्त्रिमहोदया नैसर्गिकेण संस्कारातिशयेन कुलक्रमानुगतेन वासनाप्राबल्येन चैषां शैशवमारभ्यैव गैर्वाण्यां वाण्यामनितरसाधारण्यभिरुचिः साभिनिवेशा प्रवृत्तिश्चासीत् । श्रूयते हि शैशव एव तेषां मूकपञ्चशत्यादयो बहवः स्तुतिग्रन्था मुखस्था आसन्निति, बाल्य एव संस्कृतभाषायां सुदृढा व्युत्पत्तिरावर्जित-कोविदाभूदिति च । अपि चातिगहनानि शास्त्राण्यप्यध्याप्यैतानुग्रहीतुमिवागत्य एतदीयाभिजनाग्रहार एव कतिपयकालं कृतवसतीनां साक्षात्कृतपरतत्त्वानां यतिवर्याणां परमानुग्रहपात्रतां कौमार एव प्राप्य तत्कृपया जैमिनीये वैयासिक्ये च तन्त्रे कूलङ्कषमगाधं पाण्डित्यमासादयन् । ततस्तत्तदभिज्ञानाचार्यान् यथावदुपास्य गौतमीये, काणादे, पाणिनीये च तन्त्रे वैदुष्यातिशयमभजन्त । शास्त्राभ्यसनविषये अनितरसाधारणमत्युत्कटमौत्सुक्यं शास्त्रिवर्याणाम् । तथा हि—यदा ते यतीश्वरा स्तद्ग्राममागतास्तदा शास्त्रिणस्तञ्जानगरे राजकीयविद्याभ्यसननिरता अभूवन् । यतीन्द्राणामागमनमवगत्य तत्पादसेवया मीमांसाभ्यसनकौतूहलाक्रान्तहृदयाः शास्त्रिणः

प्रतिसप्ताहं शुक्रवासरस्यापराह्ण एव तज्ञानगरात् प्रस्थाय सायाह्न एव यतिराट्सविधमागत्य आगामिसोमवासरस्य प्रातःकालावधि तथा अन्येषु कलाशालाविरामदिनेषु च तेषां निकटे तथा श्रद्धया ऐकाग्रयेण च पूर्वोत्तरे मीमांसे अधीतवन्तः यथा ते मुनीन्द्राः शिष्यधौरेयस्य श्रद्धाप्रतिभादिना विस्मितान्तरङ्गाः पात्रविशेषे सङ्क्रामितं स्वशास्त्रं नूनं सहस्रशाखं फलिष्यतीति धिया आवश्यकान् नियमविशेषानपि शिथिलयन्तोऽध्यापयामासुरेतान् ॥

एवं सुकुशलैराचार्यैस्तत्तद्विद्यासु विनीताः पुष्कलया विज्ञानशक्त्या संपन्नाः, शास्त्रिमहोदया गैर्वाणीपरिचरणं तद्विद्यासंप्रदायप्रवर्तनं चैव स्वधर्म इति कृतनिश्चयाः स्वाध्यवसितार्थनिर्वहणक्षमां प्रभुशक्तिं सहकारिणीं प्रतिपालयन्ति स्म । गैर्वाणीप्रणयिनां प्रभुवर्याणां मार्गदर्शिनः सचिवाग्रेसरा धन्यमहाशयाः **वे. श्रीकृष्णस्वाम्यार्यवर्याः** स्वार्जितस्य धनस्य समुचितं विनियोगं प्रकल्पयन्तो मद्रनगर्यां वैदिकशास्त्रसंप्रवर्तनपटीयसीं कलाशालां प्रतिष्ठाप्य तदाध्यक्ष्ये शास्त्रिवर्यान् न्ययुञ्जत । शास्त्रिणश्च अन्येषां पण्डितवर्याणां साहाय्येन बहून् शिष्यान् पूर्वोत्तरे मीमांसे सपरिष्कारमध्यापयामासुः ये तदन्तेवासिनः पूर्वोत्तरमीमांसाविशारदा न केवलं दक्षिणभारते परं तु काश्यां वङ्गधरायां च मीमांसासंप्रदायं प्रवर्तयन्ति ॥

शास्त्रिमहाशयानां पाठप्रवचनपद्धतिरन्यादृशी निरुपमा च । दुरवगाहानर्थानंशतो विभज्य एकैकमप्यंशं सोपबृंहणं सुविशदं च निरूप्य तद्ग्रन्थकृत आशयं प्रथममाविष्कुर्युः । अनन्तरम् ऐतिहासिकसरण्या तमेव विषयमविकृत्य ग्रन्थान्तरकृतां आशायान् परस्परतारतम्यपरिशीलनपूर्वकमवबोधयेयुः । मध्यमाधिकारिणामपि शिष्याणां बुद्धौ निखिलमप्यर्थजातं निस्सन्देहं सुस्पष्टं च यथा रूढं भवेत्तथा शिक्षणे विचक्षणा एते । शास्त्रिवर्यविनीयमानानां श्रद्धालूनामन्तेवासिनां तत्तच्छास्त्रे द्वित्रग्रन्थाध्ययनेनैव बहुग्रन्थाध्ययनफलमासादितं भवेत् ॥

किं च प्रायशः चत्वारिंशत्संवत्सरेभ्यः पूर्वम् अखिलभारतसंस्कृतपरिषदः संमेलनं कदाचित् काञ्च्याम् अन्यदा पञ्चनदक्षेत्रे च प्रवृत्तम् । तत्र च धर्मतत्त्वपरीक्षणाय नानादेशेभ्यो बहवः पण्डितप्रकाण्डाः संमिलिताः । तस्याः परिषदः कार्यनिर्वाहाय कार्यदर्शिस्थाने शास्त्रिवर्या नियुक्ता अभूवन् । तत्र च पारिषदानां पुरतो विचारणीयस्य विषयस्य निर्देशनप्रकारे, वादिप्रतिवादिनोर्विषयपरिशोधनरीतौ, तयोरभिप्रायानुवदनक्रमे, ताटस्थ्यमवलम्ब्य तत्त्वविवेचनविधौ च शास्त्रिवर्यैः सर्वमनोरञ्जकमन्यादृशं वैदग्ध्यमाविष्कृतम् ॥

इत्थं शास्त्रिवर्याणां बहुशाखं पाण्डित्यम्, श्रोतृमनोहारिणीं वाग्वैखरीम्, अध्यापने अनितरसाधारणं पाटवम्, विषयपरीक्षणे आर्जवम्, आध्यक्ष्यनिर्वहणे नैपुणीं चावगत्य विश्वस्तहृदयाः प्रभुवर्याः प्रथमे वयसि वर्तमानानामपि शास्त्रिवर्याणां मद्रविश्वविद्यालये संस्कृतकार्यसंपादिकासु सर्वासु सभासु स्थानं सभाध्यक्षेण साकम-

कल्पयन् । तदासाद्य शास्त्रिवर्यैर्दक्षिणभारते संस्कृतविद्याभिवृद्धये भूयानुपकारः कृतः। तथा हि—पूर्वं मद्रविश्वविद्यालये प्राच्यविद्यानां समुचितं स्थानं न प्रक्लृप्तम्। तद्वैकल्यपरिपूर्तये शास्त्रिवर्या बहुधा प्रयतन्ते स्म। ततः संस्कृतप्रणयिनाममन्दोद्यमफलतया प्राच्यविद्यानां देशभाषाणां च विश्वविद्यालये समुचितं स्थानं प्रकल्पितम्। नानाशास्त्रेषु देशभाषासु च विश्वविद्यालयाधिकारिभिः परीक्षा प्रवर्तिता। तत्परीक्षोत्तीर्णानां शिरोमणिरिति विद्वानिति च बिरुदं वितीर्णम्। तदा गैर्वाण्यां तत्तत्परीक्षोपयोगिपाठ्यग्रन्थसङ्ग्रहादिसंपादकसमितौ (Board of Studies in Sanskrit) आध्यक्ष्यमावहन्तः सूक्ष्मदृशः शास्त्रिवर्या अध्येतॄणामधिकारतारतम्यमालोच्य गैर्वाण्यां वाण्यां पटुतमां व्युत्पत्तिम्, शास्त्रेष्वगाधगमनाविलं पाण्डित्यम्, आधुनिकविमर्शकसरणिमर्यादापरिज्ञानं च काङ्क्षमाणानां शिरोमणिप्रस्थानम्, संस्कृतभाषायां व्युत्पत्तिम्, शास्त्रार्थसारपरिज्ञानम् आधुनिकविमर्शकपराणामतिमहतीं नैपुणीं च प्रतीच्छतां संस्कृत-आनर्स् प्रस्थानं चेति संस्कृताध्ययनसंप्रदायं द्वेधा व्यवस्थापयामासुः। शिरोमणिप्रस्थानपरिष्करणद्वारा दक्षिणभारते शास्त्राध्ययनसंप्रदायं नवीकृतवन्तः। प्राचीनपठनपाठनसंप्रदाये विरलप्रचाराणाम् अथवा लुप्तप्रचाराणां शाबरभाष्य-पञ्चपादिकाविवरण-कुसुमाञ्जलि-ध्वन्यालोक-लोचनप्रभृतीनां प्राचीनानां प्रौढतमानां ग्रन्थरत्नानां विमर्शपुरस्सरमध्ययनमध्यापनं च प्रवर्तयामासुः। आनर्स्कक्ष्याधीतिनां यथा पूर्वतोऽप्यधिकतर शास्त्रार्थपरिज्ञानं स्यात्तथा तत्पाठान् व्यवस्थापयामासुः। किं चातिगहनानां तत्तच्छास्त्राणामतिदुरूहांस्तत्त्वार्थान् जिज्ञासतामुपकाराय शास्त्रिवर्यास्तत्तच्छास्त्रे तत्तद्विषये सुचिरं सविशेषकृतविमर्शान् परिणतमतीन् पण्डितावसरान् विश्वविद्यालयकार्यनिर्वाहकसभा (Syndicate) धिकारिभ्यो निवेद्य तत्र तत्र विद्यास्थाने तैस्तैर्विपश्चिद्भिस्तांस्तान् विषयानधिकृत्य सुविशदवाङ्मयरूपाणि व्याख्यानानि (Extension Lectures) प्रावर्तयन्। स्वयं चाध्यात्मशास्त्रे, प्रमाणशास्त्रे, साहित्यविद्यायां च बहून् विषयानधिकृत्य नानाविद्यास्थानेषु तादृशानि वाङ्मयानि व्यरचयन्। शास्त्रिवर्याणां वाङ्मयानि व्याख्यानानि सर्वाण्यपि विषयबहुलानि बह्वर्थप्रमापकाणि सावधानेन मनसा तान्युपशृण्वतां तदर्थान् परिभावयतां च सुतरां व्युत्पादकानि च। बहवस्तच्छिष्याः तादृशेषु व्याख्यानेषु तैरुपक्षिप्तानेवार्थानादाय तदुपदर्शितरीत्या सोपबृंहणं तानर्थान् परिपोष्य खण्डकृतीरपि निर्मितवन्तः। इत्थमस्याः सभायाः (Board of Studies) अतिगुर्वीमाध्यक्ष्यधुरं पञ्चत्रिंशद्वत्सरपरिमितमतिमहान्तं कालमूढवद्भिरेभिर्यथोचितं यथावसरं च गैर्वाण्यभिवृद्धये बहूपकृतम्। एवं संस्कृतपरीक्षकसमाजस्याप्याध्यक्ष्यं सुचिरं कालं निर्वहन्तः प्रश्नपत्रिकासंपादनपरिपाटीमपि परिष्कुर्वन्ति स्म। यदेते सुचिरं कालं अनयोरुभयोः सभयोः (Board of Studies and Examiners) निस्सपत्नतयाध्यक्ष्यमवहन् तदिदमेकमेव निदर्शनं तदीयं सर्वतोमुखं वैदुष्यमाविष्कर्तुमलम्। अन्यच्च यदा एते परीक्षकसमाजे स्थानमवहंस्तदा नानाशास्त्रपरीक्षकाणामप्येक एव समाजोऽभूत् यत्र शास्त्रिवर्या एवाध्यक्ष्यमवहन्। यस्मिन्नेव वत्सर एते तत्समाजादुपरत-

व्यापारा अभूवन्स्तस्मिन्नेव वत्सरे स समाजो नानाशाखतया विभिन्नः प्रतिशाखं च तदा तदा भिन्नभिन्नोऽध्यक्षो नियोजनीयोऽभूत् ॥

अत्रान्तरे शास्त्रिवर्याणां विविधं कौशलमुपश्रुत्य श्रीमत्पञ्चनदप्रतिष्ठापितराजकीय-संस्कृतविद्यालयाधिकारिणः स्वकलाशालापरिष्करणाय शास्त्रिवर्याणां सन्निधानं तत्रापेक्षन्ते स्म । ते च तत्कलाशालाध्यक्ष्यमङ्गीकृत्य तत्र न्यायमीमांसयोर्व्याकरणालङ्कारयोश्च शास्त्रयोः शिरोमणिकक्ष्यां प्रतिष्ठाप्य विशिष्टानधिकारिणस्तत्तत्कक्ष्यासु प्रवेश्य सर्वेष्वपि विषयेषु विद्यार्थिनां पूर्वतोऽप्यधिकतरं सौकर्यातिशयमाहितवन्तः ॥

एवं पञ्चनदविद्यालये नानाप्रकारेण गैर्वाणीपरिचरणमाचरत्सु शास्त्रिवर्येषु उपरितनकक्ष्यामारुह्य शास्त्रिवर्याणां निकटेऽध्येतुं कुतूहलवतामस्मादृशानामधस्तन-कक्ष्यागतानां माणवकानां भागधेयवैषम्याद्, अथवा संस्कृतप्रणयिनो लोकस्य भागधेयातिशयवशान् मद्रनगरीविराजमानमद्रमण्डलप्रधानविद्यालये (Presidency College) संस्कृतप्रधानाध्यापकपदवीमलङ्कर्तुं शास्त्रिमहाभागा मद्रमण्डलाधीश्वरैराहूताः । शास्त्रिमहाशयाश्च तां पदवीमलमकुर्वन् न केवलमिदं स्थानमात्मनोऽभ्युदयाय महते श्रेयसे च भविष्यतीति धिया ; परं तु तत्र स्थितस्यात्मनो गैर्वाणीपरिचरणाय तदुपासकानां साहाय्याचरणाय च भूयानवकाशो भविष्यतीति बुद्ध्यापि । तत्पदमारूढाश्च वर्णलिङ्गपरिच्छेदमनाकलयन्तो बहूंश्छात्रानध्यापयमासुः । तेषां मध्ये बहवस्तत्र तत्र विश्वविद्यालयेषु संस्कृतकलाशालासु आङ्ग्लकलाशालासु चाध्यक्ष्यमतिमहितामध्यापकपदवीं वा वहन्तः शास्त्रिवर्योपज्ञं विद्यासंप्रदायं प्रवर्तयन्ति । मद्रमण्डलस्थसंस्कृतपाठशालाप्रत्यवेक्षकपदवी बहोः कालादारभ्य क्रमेण तच्छिष्यैरेवालङ्क्रियते ॥

एवं विबुधवरान् शिष्यान् प्रशिष्यांश्च बहूनुत्पादितवतां शास्त्रिवर्याणां यथावदर्हणां कर्तुमभीप्सन्तो राजकीयाधिकारिवर्या महामहोपाध्यायबिरुदेनैतानभूषयन्निति नैतत्सन्तोषास्पदं यतस्तच्छिष्यास्तद्बिरुदालङ्कृता दिगन्तेषु विराजन्ते । परं त्विदमत्र श्लाघास्पदं यदस्मिन् जनपदे संस्कृताध्यापकान्तरेणाननुभूतां महनीयां प्राच्यविद्याविनेतृपदवीं (I.E.S.) इमानारोप्य यथावदपूजयन्निति ॥

शास्त्रिवर्याश्चैते मद्रविश्वविद्यालयमन्त्रिसभायां (Senate) विद्वत्सभायां च (Academic Council) स्थानमवलम्ब्य गैर्वाणीसंवर्धनाय बहुधोपकृत्य स्वोद्यमेन मद्रविश्वविद्यालये प्राच्यविद्याविमर्शनशालायां (Oriental Research Institute) संस्कृतस्यानपायं स्थानं प्रकल्प्य विमर्शनानिपुणान् स्वच्छात्रांस्तत्र विमर्शनाधिकारे प्रतिष्ठाप्य बहून्यदृष्टचराणि ग्रन्थरत्नानि प्रकाशयामासुः । अन्येषु च विद्यास्थानेषु महनीयं स्थानमधितिष्ठद्भिस्तच्छात्रैर्भूयांसो ग्रन्थाः प्रकाशिताः प्रकाश्यन्ते च । यथा वङ्गधरायां विराजमानैर्महामहोपाध्यायानन्तकृष्णशास्त्रिवर्यैः असङ्ख्यानामतिप्रौढानां ग्रन्थरत्नानां प्रकाशनेन केषाञ्चिद्व्याख्याकरणेन चाद्वैतशास्त्राभिवृद्धये सुबहूप-

कृतमिति कस्य वा न विदितम् । अन्ये च शास्त्रिवर्याणामन्तेवासिनस्तैरुपदिष्टानर्थान् क्रोडीकृत्य सप्रपञ्चं ग्रन्थरूपेण विवृत्य तत्त्वविद्यानिपुणः (Ph.D.) इति विरुदं चाधिगतवन्तः । इत्थं स्वयं द्वित्रान् निर्माय स्वशिष्यद्वारा अतिप्रौढान् बहून् ग्रन्थान् प्रकाशितवतः शास्त्रिवर्यानधिकृत्य बहुज्ञैरप्येतैर्ग्रन्थनिर्माणेन लोकस्य नोपकृतमिति दोषोद्घाटनं न समञ्जसमेव । भाषातत्त्वशास्त्रं (Philology) भारतीयप्रमाणतत्त्वशास्त्रं च (Indian Epistemology) अधिकृत्यातिविस्तृतो ग्रन्थो विरचनीय इति सुमहान् मनोरथोऽभूच्छास्त्रिमहाशयनाम् । परं तु शिष्याणामतिगहनदुरूहशास्त्रतत्त्वार्थाध्यापनेन तद्द्वारा नानादिक्षु शास्त्रसंप्रदायप्रवर्तनेन च सुमहानुपकारो लोकस्य संपत्स्यत इति धिया कृत्स्नमायुः प्रवचनेनैव क्षपितवतां तेषां मनोरथं सफलयितुमवकाशः पर्याप्तो नाभूत् ॥

अपि च पौरस्त्यविद्यातत्त्वार्थविचारपत्रिका (Journal of Oriental Research) इति या पत्रिका मद्रनगरीतः प्रकाश्यते यत्र विबुधवरैरैतिहासिकाः शास्त्रीयाश्च विषया विमृश्यन्ते तस्याः पत्रिकायाः, या च मद्रनगरे संस्कृतसेवासमितिरिति (Sanskrit Academy) सभा विराजते यस्यां रसिकाग्रेसरैर्वाल्मीकिव्यासकालिदासप्रभृतीनां महाकवीनां प्रबन्धरत्नानि परिशील्यन्ते तद्रसश्चास्वाद्यते तस्याः परिषदश्च जीवितप्रदाः शास्त्रिवर्या इति सुविदितमिदम् ॥

अतिगहनविषमग्रन्थानां पाठशोधनं समीचीनपाठव्यवस्थापने च शास्त्रिवर्याणामतिमहत् कौतूहलम । तथा कुतूहलवतां विमर्शकानां महते सौकर्याय शास्त्रिवर्या अधिकारिणामानुकूल्यं संपाद्य नानादेशेभ्यस्तालपत्रादिमयान् हस्तलिखितान् बहून् ग्रन्थान् समाहृत्य मद्रनगरे प्रतिष्ठाप्य तस्याः प्राचीनविद्यामातृकाग्रन्थशालायाः स्वयमेव पर्यवेक्षका (Curator) अभूवन् ॥

इत्थं गैर्वाणीपरिचरणेनैव पूर्णमायुर्नीत्वा चरमे वयसि विश्रमाकाङ्क्षया तत्तदधिकारपदवीतो विरतव्यापारानेतान् दक्षिणभारते विश्वविद्यालयप्रतिष्ठापनेन विद्याभिवृद्धयेऽव्याजमुपकृतवन्तो **राजा अण्णामलै श्रेष्ठिवर्याः** तद्विश्वविद्यालयाध्यक्षा दिगन्तविश्रान्तयशसः सात्त्विकत्यागिनामग्रेसराः **रैट् आनरबिल् श्रीनिवासशास्त्रिमहाशयाश्च** स्वविश्वविद्यालये संस्कृतविभागाध्यक्ष्यालङ्करणाय प्रार्थयामासुः । अस्मच्छास्त्रिमहाशयाश्च पुनरपि नैसर्गिकेण गैर्वाणीसेवनकौतुकेन प्रचोदितास्तां पदवीमङ्गीकृत्य विश्वविद्यालाध्यक्षशास्त्रिवर्यवत् स्वयमपि विश्वविद्यालयात् प्रत्युपकारमनपेक्षमाणा (Honorary) वर्षचतुष्टयमत्र दैवीवाक्परिचरणमन्वतिष्ठन् ॥

इत्थं यावदायुष्यं दैवीं वाचमुपास्य भौतिकं देहं परित्यज्येदानीं ब्रह्मभूयं प्राप्ता दोषासंस्पृष्टगुणगणनिलयाः महानुभावा आचार्यपादा सर्वात्मनेमं जनमनुगृह्णीयुरिति प्रार्थयमाण एव विरमत्ययं जनः ॥

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अस्त्यग्राहारप्रवरो लक्ष्मीजन्ममनोहरः ।
गणपत्यग्रहाराख्यो विद्वद्रत्नाकरः परः ॥ १

तस्मिन् कुवलयानन्दं वितन्वन् द्विजतल्लजः ।
श्रीमान् कुप्पुस्वामिशास्त्री कलावानुदयं गतः ॥ २

कवेरजातीरभुवि स्थितोऽसौ तञ्जापुरोपान्तगतोऽग्रहारः ।
मन्ये दिवः सद्युति खण्डमेकं यस्माद्बुधोऽसावजनिष्ट तत्र ॥ ३

* अग्रे नृत्यन्नग्रहारस्य तस्य केकी कश्चित् प्रौढकेकाच्छलेन ।
विद्वांसः के का विदुष्यश्च लोके नैनं नन्दन्तीति पृच्छन्निवासीत् ॥ ४

सोऽयं सम्प्रत्यात्तशोकातिभार-
स्त्यक्त्वा नृत्यं शास्त्रिवर्यप्रवासात् ।
विद्वांसः के का विदुष्यश्च लोके
नैनं शोचन्तीति पृच्छन्निवाह ॥ ५

नानाशास्त्रप्रवीणः परिणतधिषणः कोविदः क्रान्तदर्शी
श्रीकुप्पुस्वामिशास्त्री जनिमिह गणपत्यग्रहारेऽधिगम्य ।
बाल्यात्सम्पाद्य लौल्यातिशयपटुतां हूणगीर्वाणवाण्योः
प्राप्तो लोके प्रतिष्ठां विशदनिजयशःशोभिताखण्डदेशः ॥ ६

पौरस्त्यपाश्चात्यनयद्वयज्ञः पुरोऽपि पश्चादपि माननीयः ।
यः सूक्तिमुक्ताफलवारिराशिः परं व्यराजत् सुगृहीतनामा ॥ ७

सर्वेषु शास्त्रेषु कृतावगाहः साहित्यमार्गेऽप्यतुलप्रभावः ।
विद्वज्जनानां गणनाप्रसङ्गे कनिष्ठिकामङ्गुलिमध्यतिष्ठत् ॥ ८

विद्यामुपादाय विनीतभावो दोषज्ञसंश्लाघितसत्प्रभावः ।
वाग्देवतोपासनमात्मधर्ममंस्त मीमांसकपुङ्गवोऽसौ ॥ ९

श्रीमद्रपत्तनगते महिलापुरेऽसौ
कालं च कञ्चिदथ पञ्चनदे प्रसिद्धे ।
अध्यास्य संस्कृतकलालयमुख्यपीठं
वाग्देवताहृदयमुल्लसितं व्यधत्त ॥ १०

* For a long time there used to be a peacock moving about at the entrance to the Ganapati Agrahara.

पश्चात् स मद्रनगरस्थितराजकीय-
विद्यालये नियमितो नियतेर्नियोगात् ।
गीर्वाणवाक्प्रवचनाधिकृतो व्यराज-
द्भास्वानिव प्रकटितोज्ज्वलगोसहस्रः ॥ ११

श्रेयांसि शिष्यनिवहस्य हृदाभिकाङ्क्षन्
ग्रन्थारविन्दनिचयेषु चरन् प्रमोदात् ।
सङ्गृह्य पाठ्यविषयान् मधुलिट्सरण्या
शिष्यानसिञ्चत वचोमधुधारयासौ ॥ १२

पुराणमित्येव न साधु सर्वं नवीनमित्येव न चाप्यवद्यम् ।
इत्यास्थितः शिक्षणमार्गदर्शी प्रत्नं च नूत्नं च स बह्वमंस्त ॥ १३

विद्यावाचस्पतिरयमभूत् सम्भृताशेषविद्यः
शिक्षादक्षः कुलपतिरभूत् पाठयन् शिष्यवर्गान् ।
तस्मिन्नित्थं विरुदमखिलं मान्यमन्यैर्वितीर्णं
सार्थं भूत्वा व्यलसदतुलं लोकमान्यप्रकर्षे ॥ १४

महामहोपाध्यायत्वमास्थितस्य कलालये ।
महामहोपाध्यायत्वमगमत्पुनरुक्तताम् ॥ १५

शब्दार्थभावनापूर्वकल्पनाभिर्विभूषिताः ।
तद्वाचस्तमवोचन्त प्राज्ञं मीमांसकं गुरुम् ॥ १६

नासौ परीहासकृतेऽपि गोष्ठ्यां कदाप्यवादीदविमृश्य किञ्चित् ।
ग्रैवेयके वज्रवदस्य वाक्ये पदान्यशोभन्त सदोज्ज्वलानि ॥ १७

अन्तर्वाणिरयं भयेन रहितश्चर्चासु सक्तः सुधी-
रन्येषां वचनान्यनन्यवशगो निष्पक्षपातं क्षिपन् ।
यद्यत् सर्वकलालयेऽत्र कृतवान् विद्याभिवृद्धेः कृते
तत्सर्वं विवृणोति तस्य महतीं वाचस्पतित्वप्रथाम् ॥ १८

विद्वच्छिरोमणिमुखा विविधाः परीक्षाः श्रीमद्रमण्डलसमस्तकलालयेऽसौ ।
भूरिश्रमेण परिकल्प्य महाप्रभावो गीर्वाणवाचमुचितां पदवीमनैषीत् ॥ १९

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११. प्रकटितोज्ज्वलगोसहस्रः=अत्र गोशब्दस्य वाक् किरणश्चार्थः ॥

१६. शब्दार्थभावना=शाब्दी आर्थी च भावना, अपूर्वकल्पना=अदृष्टकल्पनेति मीमांसकपक्षे, शब्दार्थयोर्भावना अभिनवकल्पना चेति प्रकृते, मीमांसकः=मीमांसाशास्त्र-प्रवर्तकः विचारदक्षश्च ॥ गुरुः=तन्नामको मीमांसाशास्त्रप्रवर्तकः आचार्यश्च ॥

१७. ग्रैवेयकम्=कण्ठभूषा १८. अन्तर्वाणिस्तु शास्त्रवित् ।

मर्त्येष्वमर्त्यवचसः परिपोषणार्थं
  बद्धादरेण यदकारि विदां वरेण ।
तस्यास्ति किं नु सदृशं सुकृतं जगत्यां
  येनैष यास्यति भुवीव दिवि प्रकर्षम् ॥ २०

नक्तन्दिवं स्वप्नमसौ विहाय विद्याभिवृद्ध्यै विदधत प्रयत्नम् ।
अस्वप्नभावं परलोकलभ्यमत्रैव सम्पादितवान् बुधाग्र्यः ॥ २१

'आकारसदृशप्रज्ञः प्रज्ञया सदृशागमः ।
आगमैः सदृशारम्भ आरम्भसदृशोदयः ॥'

इत्यस्याः कालिदासोक्तेरुदाहरणतां गतः ।
श्रीकुप्पुस्वामिशास्त्रीव विरलस्तादृशो जनः ॥ २२

उद्योगाद्विरतो विपश्चिधिषणः सप्रश्रयं प्रार्थितः
  स्वीयं क्लेशमनल्पमप्यगणयन् नित्यं परार्थे रतः ।
कालं कञ्चिदसौ चिदम्बरपुरालङ्कारभूयं गते
  ख्याते सर्वकलालयेऽलमकरोद्गीर्वाणवाणीपदम् ॥ २३

यदीयं वैदुष्यं विततमतलस्पर्शि नितरां
  परोक्षेऽप्यश्लाघि श्लथितनिजमानैर्बुधजनैः ।
स कुप्पुस्वाम्यार्यो महितहितकार्याहितमति-
  र्हृता लोकादस्मादहह विधिना क्रूरमतिना । २४

मीमांसा सहसा विचारकुशलाप्यन्यामवस्थां गता
  वेदान्तोऽन्यकृतान्तवारणपटुर्जातः स्वयं तद्वशः ।
माता संस्कृतभारतीह विलपत्यन्योऽद्य देशक्षमा
  शास्त्रिण्यद्य दिवं गते भुवमिमामालेढि शोको महान् ॥ २५

शरदिजपरिपूर्णग्लौसहस्रावदातं
  दिशि दिशि परिकीर्य स्वं यशः शास्त्रिवर्यः ।
त्रिदशभुवनमद्य द्योतयन्नात्मभासा
  झटिति भुवमपास्यन् भूसुरोऽगात् सुरत्वम् ॥ २६

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२० मर्त्येष्वमर्त्यवचसः परिपोषणेन मर्त्यामर्त्यलोकयोः समुत्कर्षः समुचित एवेति भावः ।

२१ अस्वप्नभावः=स्वप्नराहित्यं देवत्वं च । बुधाग्र्यः=विद्वच्छ्रेष्ठः सुरश्रेष्ठश्च ।

२५. कृतान्तः सिद्धान्तो यमश्च । तद्वशः कृतान्तवशः यमाधीन इत्यर्थः ॥

२६. ग्लौः=चन्द्रः । भूसुर इत्यत्र भू इत्यस्यांशस्य त्यागे सुर इत्यंशोऽवशिष्यत इत्यपि द्रष्टव्यम् ।

स्वीयं शरीरं जरसावलीढं समीक्ष्य तस्याः प्रतिकारमिच्छुः ।
मन्ये बुधो निर्जरतामुपार्जत स्वकर्मभिः शर्मविधानदक्षैः ॥ २७

लोकं समस्तं महसा निजेन प्रकाश्य नित्यं बुधवर्त्मचारी ।
स्वशिष्यदीपेषु निधाय भासं भासां निधिर्नेत्रपथान्निलीनः ॥ २८

स्थित्वा चिरं संस्कृतकल्पवृक्षे पीत्वा च तत्त्वामृतमा स्वतृप्तेः ।
द्विजोत्तमोऽनुत्तमपक्षपाती विहर्तुमिच्छन्नुदपतदभ्रम् ॥ २९

इत्थं केकी लब्धवर्णं द्विजाग्र्यं
दृष्ट्वोड्डीनं संस्कृतोर्वीरुहाग्रात् ।
पश्यन् सर्वं लोकमालोकहीनं
श्लोकव्याजादुज्जगार स्वशोकम् ॥ ३०

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विद्यावाचस्पतिरिति बुधैः श्लाघितो यस्तदर्हः
शिष्योच्छ्रायात् कुलपतिरिति ख्यापितः संयमीन्द्रैः ।
प्रापत् प्राज्यां परमपदवीं सत्वरः पण्डितेन्द्रः
दौर्भाग्यान्नः कुशलविमुखात् कारणं नान्यदीक्षे ॥

प्रज्ञा प्राज्ञैरभिमतगुणा निर्मलः संप्रबोधो
वृत्तं चित्तप्रशमनपरं तत्त्वनिष्ठा च चर्चा ।
नैकत्रायं गुणसमुदयः शास्त्रिणोऽन्यत्र लभ्यः
इत्येवान्तर्भजति नितरां स्वान्तमश्रान्ततापम् ॥

पाण्डित्यं विनयोज्ज्वलं परिगतां मेधामसाधारणीं
धैर्यं धीरसमादृतं धृतगुणां सर्वंकषां शेमुषीम् ।
श्रीमान् शास्त्रिमहोदयो ह्यविमृशन् नः शोचनीयां दशां
स्वेनैवानयदित्ययं हि विषयः कोपाय नो भूयसे ॥

माधुर्यधुर्यभणितिं महनीयभावां
मन्दक्रमां मदयुतां महिलामिवेड्याम् ।
श्रीशास्त्रिणः सरलसंस्कृतवाङ्मुखेषु
के वा भवन्न विवशाः परिसेवमानाः ॥

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२७ निर्जरत्वम्=जराराहितत्वं देवत्वं च ।
२८. बुधवर्त्म=विद्वन्मार्गः सुरवर्त्म च । भासां निधिः=तेजोराशिः सूर्यश्च ।
२९. द्विजोत्तमः=ब्राह्मणश्रेष्ठः पक्षिश्रेष्ठश्च ।
३०. द्विजाग्र्यः=ब्राह्मणश्रेष्ठः पक्षिश्रेष्ठश्च ।

प्राच्यां विद्यां कुलधनधिया गौरवादध्यगीष्ट
पाश्चात्यामप्यखिलजनताबोधनायाध्यगच्छत् ।
प्राच्यावाच्योरपि समुदयः शास्त्रिवर्ये सरण्यो-
स्तुल्यो गङ्गातपनजनुषोर्भारताप्लावनाय ॥

श्रीमान् शास्त्रिमहोदयः स्वसुकृतैर्वैराजलोकं गतः
श्रुत्यन्तेडिततत्त्वमद्भुतरसं व्याख्यातु तत्संसदि ।
तत्रत्यान् परितोषयत्वविरतं का नोऽस्ति हानिस्तत-
श्चास्मास्वार्द्रमनाः सदा प्रभवतादित्येव नः प्रार्थना ॥

THE PRINCIPAL AND STAFF OF THE MAHARAJAH'S SANSKRIT COLLEGE, VIZIANAGARAM:—

तत्रभवतां विद्यावाचस्पतीनां महामहोपाध्यायविरुदाङ्कितानां पण्डितकुलपतीनां से. कुप्पुस्वामिशास्त्रिमहाशयानामवतारसमाप्तिर्न केवलं दाक्षिणात्यानामेव, अपि तु सर्वेषामपि भरतखण्डनिवासिनां पण्डितप्रवराणामनल्पाय खेदाय कल्पत इतीदमवितथं वचः ॥

सकलविद्वज्जनसंस्तूयमानप्रतिभाविशेषाणां सहृदयानां श्रीशास्त्रिवर्याणां गुणैकदेशप्रशंसनमपि यत्किञ्चित्कथनं स्यात्, किं पुनस्समग्रगुणवर्णनम् ! अथापि महापुरुषगुणकीर्तनमल्पमपि महतेऽभ्युदयाय कल्पत इति विश्वसन्तो वयमत्र प्रवर्तामहे ॥

श्रीशास्त्रिमहाशयाः सकलदुरितौघविध्वंसनपटीयस्या नयनानन्ददायिन्याः कावेर्यास्तटे शिष्टजनसंकलिते गणपत्यग्रहारे सुप्रसिद्धे कश्चन श्रोत्रियब्राह्मणकुले स्वजनुषाऽलङ्कृत्य कालानुरोधेन राजकीयामाङ्ग्लभाषामधीयाना अपि गीर्वाणभाषासमादरेण बाल्य एव वयस्यधीतसंस्कृतकाव्यनाटकादिग्रन्था वैदिकधर्मजिज्ञासया पूर्वमीमांसाशास्त्रमपि विरामदिवसेषु साकल्येन सुप्रसिद्धेभ्यः पण्डितप्रवरेभ्योऽधिगत्य सममेवोभयविद्यापारङ्गताः समभूवन्नित्यपरोक्षमेतत् । न केवलं कर्ममीमांसायामेव, अपि तु न्यायवैशेषिकयोरुत्तरमीमांसायां शब्दशास्त्रे चाधिकतरं कृतपरिश्रमाः सर्वतन्त्रस्वतन्त्रा इति प्रसिद्धिमुपगता व्यराजन्तेति नेयमतिशयोक्तिः ॥

विद्वद्वतंसा एते स्वप्रतिभाविशेषेणाङ्ग्लभाषायां एम्. ए. परीक्षायामुत्तीर्णाः क्रमेण मद्रपुरीस्थराजकीयोन्नताङ्ग्लकलाशालायां संस्कृतभाषाप्रधानाध्यापकपदवमिलंकृत्य स्वोपदेशपाटवेन बहूंश्छात्रवर्यान् एम्. ए. परीक्षायामुत्तार्यात्मसदृशानकार्षुरिति सुविदितमेतत् ॥

किं च तत्र कलाशालायां संस्कृतशाखोच्छेदाय बद्धपरिकरेषु केषुचिदेते शास्त्रिवर्याः स्वबुद्धिकौशलेन तस्मादुपद्रवादभिरक्ष्य तां शाखां सुविरूढमूलां कृत्वा संस्कृतभाषाभिमानिनां चिरसंस्मरणीया अभूवन्नित्यत्र न कोऽपि विशयः ॥

अपि च पण्डितवरेण्या एते प्राच्यविद्यासमुद्धरणबद्धदीक्षा मद्रपुरीविश्वकला परिषदि प्राच्यविद्यापरीक्षाः संस्थाप्य तास्वितःपूर्वं पठनपाठनेषु विलुप्तप्रायान सुप्रसिद्धान् बहून् शास्त्रग्रन्थान् पाठ्यतया नियोज्य बहूपाकुर्वन् संस्कृतवाङ्मयस्येति न रिक्तं वचः ॥

अपरं च सलोचनं ध्वन्यालोकं सुसूक्ष्मया दृशा सम्यक् संशोध्य विद्वज्जनमनोरञ्जन्या कौमुद्याख्यया व्याख्यया स्वोपज्ञेनोपलोचनेन च सह प्रकटय्यापारं लोकोपकारमारचयन्तः सकलविद्वज्जनसंस्मरणीयचरिता आसन्नित्यत्र विद्वज्जन एव प्रमाणम् ॥

अन्यच्च एते व्यावहारिकभाषायामिव संस्कृतभाषायामपेक्षितविषयेषु मृदुमधुरया शैल्या निरर्गलया धारयोपन्यस्यन्तः स्वीयगीर्वाणभाषास्वातन्त्र्यमाविष्कुर्वन्तः कस्य वा विस्मयं नाजनयन् ॥

अपि च मद्रपुरीविश्वकलापरिषत्संबन्धिन्याः संस्कृतपाठ्यग्रन्थनिर्णायकसभायाः परीक्षकसङ्घस्य च सुचिरमध्यक्षपदवीमलंकृत्य तत्कार्यजातं सक्रमं निरवर्तयन्नेते शास्त्रिवर्या इत्यकथितोऽपि ज्ञायत एव विद्वल्लोकेन ॥

किं च मद्रपुरीस्थराजकीयकलाशालायामध्यापकपदमुत्सृज्य विश्रान्तिसुखमनुभवन्तः श्रीशास्त्रिवर्याः, आत्मनोऽपूर्वां बोधकतासरणिं सर्वतन्त्रस्वातन्त्र्यं चाकलयद्भिरण्णामलैविश्वकलापरिषदध्यक्षैः सादरमाकारिताः, वार्धकेऽपि स्वकीयं क्लेशमनादृत्य विद्याभ्यासेन केवलं लोकोपकारबद्धदीक्षाः, तत्र गत्वा स्वीयामुपदेशचातुरीं सर्वकलावैदुष्यं च प्रकटय्य तदीयविश्वविद्यालयावद्यार्थिधन्यवादास्पदाः समभूवन्नित्यति प्रसिद्धमेतत् ॥

अपि चाभ्यस्ताङ्ग्लविद्या अपि श्रीशास्त्रितल्लजा वैदिकधर्मनिरताः श्रौतस्मार्तकर्माणि यथाकलं यथाविध्यनुतिष्ठन्तो लोकादर्शभूताः पवित्रजीविता व्यराजन्तेति सविस्मयं निवेदयन्तो वयं कृतार्था अभूम ॥ इति शम् ॥

Dr. A. N. NARASIMHIA, M.A. L.T., PH.D. (London), Principal, Maharaja's Sanskrit College, Mysore:—

हा हन्त वितथोऽयमाभाणकः य एष "सङ्घे शक्तिः कलौ युगे" इति । यत्कारणं विधिरेवेह दुष्टो बलीयानभवत्, य आदत्त निर्घृणस्तथाविधानपि कुप्पुस्वामिशास्त्रिण इति सुगृहीतनामधेयान् पण्डितकुलपतीन्, येऽलौकिकमहिमभाजः सर्वतन्त्रस्वतन्त्राः । न पुनश्शाब्दिकसङ्घः, न वा नैयायिकसमूहः, नैव चोभयमीमांसकपूगः, नतरां च साहित्यगाथेनिधिमग्नहृदयसहृदयगणो भूमावेवेमान् स्थापयितुं प्राभवत् । कतमो वै तत्सङ्घावयवभूतस्तत्तत्तन्त्रमार्मिकाणाममीषां विद्वन्मणीनां वियोगं सहेत

यो योऽवाप्तैतत्पण्डितरत्नपरिचयः, अपि त्वाशासीरन्नेवेद्दक्षपण्डितप्रकाण्डानां सार्वकालिकीं सर्वथा कल्याणसन्ततिं सर्वे, श्रुतमात्रे चैतेषां शुभेतरलेशेऽवतिष्ठेरन्नशनिहतस्थायम् । तदिहेममाभाणकमन्यथयन् दुर्विधिरसंशयं शाब्दिकानां मर्माणि प्राहरत्, नैयायिकसौभाग्यममर्दयत्, मीमांसकदर्पमदलयत्, साहित्यार्णवमग्नसहृदयहृदयमस्फोटयत् इति सुस्पष्टम् । अमी हि पण्डितवर्या असदृशशेमुषीका आलस्यगन्धेनाप्यस्पृष्टा आङ्ग्लविद्यालयं प्रवेशिता अपि तादृशविद्याभ्यासमविरुन्धाना एव आबाल्यात् यथाशिष्टसंप्रदायं साहित्यशब्दन्यायोभयमीमांसावरिष्ठेभ्योऽधिगततत्तत्तन्त्राः, लब्ध M. A. विरुदाः मद्रास् - पञ्चनदसंस्कृतमहापाठशालाध्यक्षभूतास्ततो बहुतिथेषु कालेषु Presidency College संस्कृतप्रधानाध्यापकाः सन्तोऽजस्रतत्तत्तन्त्रार्थविमर्शनैकजीवातवः कति कति वा विधेयसङ्घान् न कृतार्थ्यकुर्वन्? कति कति वा लुप्तप्रचारान् अशुद्धिभूयिष्ठांस्तन्त्रग्रन्थान् संशोध्य न प्राकाशयन्? हा हन्त! इतोऽपि यद्येते भुवमेवालमकरिष्यन्, कति कति वेदृशानि कल्याणानि नातनिष्यन् प्रारब्धरचनांश्च कुतूहलवृत्तिसारसंग्रहादिग्रन्थान् न समापयिष्यन् ॥

यत्सत्यं सर्वथा अपार्थेयं वसुन्धरा, यासावीदृक्षममूल्यं वसु जहत्येवास्ते न धरन्ती ॥

Sri NARAYANA SASTRI KHISTE, Principal, Sanskrit College and Sarasvati Bhavan, Benares:—

जगन्ति यः कलयते घासग्रासमजो यथा ।
कालाय दुर्निवाराय तस्मै नित्यं नमो नमः ॥

हा! हन्ताद्य निशम्य दुःसहतरं शम्पानिपातोपमं
कुप्पुस्वामिमनीषिणः सुरपुरप्रस्थानमाकस्मिकम् ।
चित्तं खिद्यति तादृशाद्भुतमहापाण्डित्यलीलां पुन-
र्द्रष्टुं नैव यतो वयं हतविधेः शक्ष्यामहे जातुचित् ॥ १

कुप्पुस्वामिमहीगुरोरतुलितां पौरस्त्यपाश्चात्यदिग्-
जेत्रीं शास्त्रपयोधिमाथननवनीतास्वादिनीं शेमुषीम् ।
स्तोतुं कः क्षमतामशेषवसुधालङ्कारहीरायितां
कीर्त्युल्लासितदिग्वधूसुवदनाम्भोजाभशेषः कृती ॥ २

साङ्गोपाङ्गपदक्रमोपनिषदो वेदांश्च पूर्वोत्तरे
मीमांसे कणभुङ्नयं च चरणाक्षस्यापि सद्दर्शनम् ।
योऽध्याप्य स्वसमान् दिगन्तविचरत्कीर्तीननन्तान् विदः
शिष्यान् स्वान्निरपीपदत् स यशसा जागर्ति विद्वत्तमः ॥ ३

नानाशास्त्रगभीरतत्त्वविशदीकारप्रकारोत्तरा-
ल्लेखान् यः समलीलिखत् सुरगिरा पाश्चात्यवाचापि वा ।
लुप्तप्रायसुदुर्लभामितमहाग्रन्थौघसम्पादकोऽ-
प्यासीद्यो भुवि निस्तुलः स सुयशःशेषोऽद्य हा स्मर्यते ॥ ४

आशैशवादधिगताखिलवेदमौलिभागानुशीलनविनिर्मलचित्तवृत्तेः ।
तस्येश्वरेण सकरुणेन सरूपता तु वीर्यार्जितैव न च सास्ति मुधार्थनीया ॥ ५

PROF. SIVA PRASAD BHATTACHARYA, Calcutta University, Calcutta :—

स्वनामधन्य ! शास्त्रार्थचिन्तमणिभृतां वर ।
प्रियवेङ्कटराजातराघवाद्दतशङ्कर ॥ १

वाङ्मनःकायसिद्धं ते मीमांसकशिरोमणे ।
स्मरामि चाद्वयोद्देशं प्रत्नवर्त्मानुपालने ॥ २

असौ सुधर्माभरणो मनीषी गुरुः पुराध्यापकचक्रवर्ती ।
चकास्ति शास्त्रज्ञकुलानधीशीकृतान् स्वशक्त्या धृतबोधवर्तिः ॥ ३

विद्या विवादाय पदं मदाय शीलं जनानां जनवञ्चनाय ।
मान्यस्य ते तद्विपरीतमासीद्दानाय पुण्याय च देशनाय ॥ ४

ज्ञानामृताय विभवे नवसम्प्रदायशास्त्रे शुभाय सफलोत्तरसाधकाय ।
आचार्यवर्य ! पट्टकूटजुषां समस्यासम्पूरिणोऽस्तु कृतिने बत ते नमस्या ॥ ५

ACHARYA KSHITI MOHAN SEN, VISVABHARATI, Santiniketan :—

सुप्रसिद्धपण्डिप्रवरा महामहोपाध्यायाः कुप्पुस्वामिशास्त्रिपादा भौतदेहं विहाय लोकान्तरं गता इति भारतीयानां सुमहती क्षतिः । शास्त्रेषु गम्भीरप्रज्ञावतां पण्डितानां परिणतेऽपि काले वियोगेन तदासनम् अपूर्णमेव स्यादिति प्रायो दृश्यते । तेन च तादृशकृतान्ताविलसितेन कालेऽपि अकालवियोगव्यथा क्लिश्नातितराम । गुरुपरम्परालब्धशेमुषी तस्या गाम्भीर्यं च प्राचीनेष्वेव केषुचित् सुधीवर्येषु यथा दृश्यते न तथा आधुनिकेष्विति अप्रियमपि सत्यमेव । लोकान्तरितपण्डितप्रकाण्डानाम् अन्तेवासिसम्पदस्तथा ग्रन्थसम्पदश्च अस्माकं महार्ध्यभूता इति शास्त्रपरिशीलनेन तेषां जीवितकालः सर्वथा सार्थकतामभजत इत्येव शोकसन्तप्तानां परिसान्त्वनम् ॥

तेषां च पूतचरितानां कर्मवीराणां जीवः परमशिवसायुज्यमासाद्य परमानन्दमनुभूयादिति नः प्रार्थना ॥

Setu Samsthana Mahavidvan Bhasha Kavisekhara R. Raghava Ayyangar:—

1. பண்டி தர்க்குயர் மேன்மைசெய் பான்மையன்
அண்டி னர்க்குநல் லாதர வானவன்
மிண்டி னர்க்குமி டலரி வேந்தனன்
கொண்ட சீர்த்திமை கொள்குப்பு சாமியே.

2. ஆய்ந்த சில்வன் லெவியெனு மான்றவன்
போந்து கண்டுபொ ருவில்தெய் வச்சிலை
எந்த நல்கிய வேற்றமு ளான்மதி
கூர்ந்த வந்தணர் கோன்குப்பு சாமியே.

3. பெருப்பெ ரியவு வாத்திப் பெரும்பெயர்
திருப்பெ ருகிய வேந்தர்செய் சீரினன்
கருப்பெ ரியவன் கல்வியின் வீறினன்
குருப்பெ ரியவர் கோன்குப்பு சாமியே.

4. பாடஞ் சொல்லிநற் பண்டித ராக்கிய
சீட ராயிரர் சேர்ந்து குலபதிப்
பீடு சேர்பெயர் பெற்ற பெருமையன்
கூடு நல்லிசைக் கோன்குப்பு சாமியே.

5. ஆரி யர்தழைத் தற்கரும் பாடுபெட்
டேரி யல்லவை கண்டெழில் ஞானத்தின்
சூரி யன்னென நின்றவன் தொன்மையிற்
கூரி யன்கலைக் கோன்குப்பு சாமியே.

6. வித்தை யிற்பிரு கற்பதி மேன்மையன்
இந்தை நல்வட நாட்டறி வெய்தினர்
ஒத்தி யம்பிய வொண்மையு ளான்கலைக்
கொத்தி னின்ற குலக்குப்பு சாமியே.

7. தூய மேலவர் தொக்கநன் னண்பினன்
ஆய சீர்வட சொற்கட லத்தனை
மேய நூற்பெய ரும்வெளி செய்தற்குக்
கூய வித்தகர் கோன்குப்பு சாமியே.

8. சென்னைப் பல்கலை மன்றினுஞ் சீர்த்தியின்
மன்னு மண்ணு மலைக்கழ கத்தினும்
நன்ன ரார்ந்தனன் ஞானத்தொண் டாற்றலிற்
கொன்னுஞ் சாயலன் கோன்குப்பு சாமியே.

வேறு

9. இயலுமிவன் பெருந்தலைமை யெய்தியினி தமர்ந்ததனால்
மயிலைவட மொழிச்சாலை மன்னியவை யாற்றிடையே
பயிலும்வட மொழிச்சாலை பல்லாற்றும் வளர்ந்தனவால்
முயலுமிவள் கலைப்பணியின் முயலாத நாளிலையே.

10. கையெழுத்து நூனிலயக் கண்காணி யிவனாகி
மெய்யழுத்த முறச்செய்த வேலைகளு மிகப்பலவால்
மொய்பழுத்த வகராதி முற்றுமவைக் கினித்மார்ந்து
பெய்யெழுத்து மாற்றத்திற் பிறந்தசொற்சீ ரியல்புரைத்தான்.

11. நாவலந்தீ விற்கலைக ளூட்டுபல கழகமெலாம்
ஆவலுட னிவன்றொடர்பை யடைந்துயரச் சிறந்தனவால்
காவல்வட கலைக்காகிக் கற்றவர்க ணற்றுணையாய்
பாவலவன் செய்தபணி பகர்ந்தளவி லடங்காவால்.

12. என்கண்ணின் மணியனையா னிருக்காதி வேதமெலாம்
தன்கண்ணிற் கரைகண்டோன் தார்க்கிகன்வே தாந்தியலால்
இன்கண்வை யாகரண னெழின்மீமாங் சகனிவனே
புன்கண்மை யில்லாத புகழ்க்குப்பு சாமியென்போன்.

13. இத்தகையோ னெமைநீத்தா னினிவாரா னெனக்கேட்டுப்
பொய்த்தவுல கியல்பெண்ணிப் புன்கண் கூர்ந்துருகுவமால்
ஒத்தகுப்பு சாமிசெய்த வுதவியிற்குக் கைம்மாறு
எத்தனையு மிலையாலோ வெம்முளத்தன் பிடுவமரோ.

14. அன்பாலே யுருகுவதோன் றல்லாம லகமெல்லாம்
துன்பாலே சிதைகின்றேஞ் சொல்லாலே புலம்புதுமால்
இன்பாலே மொழிகின்ற வெழிற்குப்பு சாமிசென்ற
பின்பாலே தெந்ததகாண் பெரியோரின் பிரிவிடரே.

Dr. P. S. Subrahmanya Sastri, Principal, Rajah's College of Sanskrit and Tamil Studies, Tiruvadi (Retd.), and Head of the Sanskrit Dept., Annamali University, Annamalainagar (Retd.) :—

முதன் முதலில் 1913-இல் ப்ரின்ஸிபல் ஸ்ரீமான் குப்புஸ்வாமி சாஸ்திரிகள் அவர்களைத் திருவையாற்றில் நான் அறிவேன். அப்போது ஆங்குள்ள ஹைஸ்கூலில் கணிதம் கற்பித்துக் கொண்டிருந்தேன். அவர்கள் சென்னை ப்ரஸிடென்ஸி காலேஜிலிருந்து அங்குத் திரும்பி வந்தபோது அவர்கட்கு அந்த ஹைஸ்கூலில் ஸமஸ்க்ருத ஆசிரியராயிருந்த ம-ா-ா-ஸ்ரீ நீலகண்ட சாஸ்திரியார் அவர்கள் என்னை அவர்களிடம் கூட்டிப்போய், 'இவர் M.A. பரீட்சைக்கு வேண்டிய ஸம்ஸ்க்ருத நூல்களைப் படித்து வருகிறார்' எனக் கூறினர். உடனே தாமும் த்வன்யாலோகம் வ்யக்திவிவேகம் என்ற நூல்களை எனக்குக் கற்பிப்பதாக அன்புடன் ஏற்றுக்கொண்டனர்.

அதைக்கேட்டு ஸம்ஸ்க்ருத காலேஜிலே ஆங்கில வாசிரியர் காலஞ்சென்ற ஸ்ரீமான் S. வேதாந்தமய்யங்காரும் அவற்றைப் படிக்க விரும்பினர். எங்களிருவர்க்கும் மாலை ஸந்த்யாவந்தனஞ் செய்தபிறகு கற்பிக்கத் தொடங்குவார். 9, 9-30 மணிக்கு முடிப்பார். எங்கட்குத்தான் முதன் முதலில் அந்நூல்களை முறையாகக் கற்பித்தது எனத் தோன்றுகின்றது. பின்னர்த் த்வன்யாலோகத்தைப் பன்முறைப் பல மாணவர்க்குப் போதித்தனர் என்பது வெளிப்படை. சில ஆண்டுகட்கு முன்னர்ச்

சென்னையில் இரவிற் பேசிக்கொண்டிருக்கையில், 'அப்போது த்வன்யாலோகத்தை உனக்குக் கற்பித்தேன், இப்போது ஒருமுறை கற்பிக்க ஆசைப்படுகிறேன்' என்றனர். அவ்வாசையும் முக்காற்பங்கு நிறைவேறிற்று என்பதைப் பணிவுடன் அறிவிக்கின்றேன். அவர்கள் கணபதியக்ரகாரத்திற்கு வந்தபின்னர்த் தமிழில் த்வன்யாலோகத்தை மொழிபெயர்கலாமா எனத் தெரிவித்தேன். மிகுந்த ஆவலுடன், 'நல்லகாரியம், உடனே தொடங்கு' என்று அனுமதி கொடுத்தனர். மொழிபெயர்த்த பிறகு தொடக்கத்திலிருந்து குணீபூதவியங்கியம் தொடங்கும்வரை எழுத்தெழுத்தாக ஆய்ந்து பலவிடத்தில் திருத்தியுஞ் சீர்மைப்படுத்தியும் எனக்கு உதவிய அப்பெரியார்க்கு கைம்மாறு யாது செய்வேன்? 1913 முதல் 1943 வரையில் அவர்களிடம் மாணாக்கனா யிருந்த பெருமை எனக்குக் கிடைத்தது என மகிழ்கின்றேன்.

தமிழ் லெக்ஸிகன் ஆபீஸ், திருவையாறு அரசர் கல்லூரி, அண்ணாமலை யூனிவர்ஸிடி இவற்றில் நான் வேலைபார்த்ததற்கும் பார்ப்பதற்கும் அப்பெரியாரே காரணம். சென்னையில் நான் இருக்கும்போது வ்யுத்பத்திவாதத்திலும் ஒரு பகுதி எனக்குக் கற்பித்தனர். Journal of Oriental Research இல் என்னுடைய History of Grammatical theories, ஆங்கில வுரையுடன் கூடிய தொல்காப்பியம் இவற்றைப் பதிப்பித்தனர்.

இவ்வாறு பல்வகையில் எனக்கு உதவியவரும், பிறப்புமுதல் இறப்புவரை ஸம்ஸ்கிருததேவியையே உபாஸித்து அவளை விளங்கச் செய்தவரும், அறிவே பொருளெனக் கருதியவரும், அறிவுடையாரைப் போற்றியவரும், அஞ்சா நெஞ்சத்தினரும், உண்மையே தெய்வம் எனக் கருதியவரும், M.A. வகுப்பில் படிப்போர் சாஸ்திர நூல்களைப் படிக்கும்மாறு செய்தவரும், சிரோமணி, வித்வான் பரீட்சைகள் தோன்ற மூலகாரணம் ஆனவரும், பல நூல்களிற் சரியான பாடங்களை முயன்று கண்டுபிடித்து இனியமுறையில் மாணவர்கட்குப் போதித்தவரும், மாணவர் தமக்குப் புரியாத பலவிடங்களை எளிதாகப் புரியும்படி செய்தவரும், மாணவர்களும் நண்பர்களும் செய்தவேலை திருத்தமுற இருத்தல் வேண்டும் என அவர்களோடும் பலகாலம் செலவிட்டவரும், மாணவர் எழுதிய சிறப்பினைத் தஞ்சிறப்பாகவே மதித்தவரும், தம்மாணவர்களுள் இரண்டு மகாமகோபாத்தியாயர்களையும் ஆறு டாக்டர்களையும் (Ph.D., D. Litt.) உடையவரும் ஆகிய அப்பேராசிரியரை இப்போது இங்குக் காணோம். அப்பெரியார்க்கு யான் யாதுரை செய்யக்கூடும்? அப்பெரியாரின் ஆன்மா நல்லுலகிற் பெருமகிழ்வுடன் வாழவேண்டும் என்று கடவுளின் அடிகளில் வீழ்ந்து வேண்டுதல் ஒன்றே கூடும்.

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மகாமகோபாத்தியாய சாஸ்திரியார் அவர்களை நான் முதன் முதலில் 1934-ஆம் வருஷம் ஜூன் மாதத்தில் ஒரு நாள் நடுப்பகலில் அவர்களுடைய கிராமத்தில் தரிசித்தேன்.

நெடுநாளைக்கு முன்னே தமக்கு ரிக்ஷா இழுத்த ஒருவனுடைய உயர்குணங்களையும், சீரிய நோக்கங்களையும் பற்றி ஒருநாள் என்னிடம் கூறினார். தம்மையும் இகழத்தக்க இரண்டொருவர் உலகத்தில் இருக்கின்றனரே என்று ஒரு பெரியார் அவரிடம் கூறினபோது ரோஜாச் செடியிலும் முள்ளுண்டு என்று அவர் சொன்னதாக நான் கேட்டிருக்கிறேன். வேற்றுமையில் ஒற்றுமையைக் காணாமல், ஒற்றுமையில் வேற்றுமையைக் காணமுயலும் இக்காலப்போக்கைக் குறித்து அவர் பல தடவைகள் வருந்தி இருக்கிறார். ஸம்ஸ்க்ருதத்தில் அன்பு குறையாமல் இருந்த காலத்திலேதான் தமிழ் நூல்கள் நிரம்ப உண்டாயினதென்பது அவர் கருத்து.

சாஸ்திரியார் அவர்களின் வெற்றிக்குக் காரணம் அவருடைய தீர்க்காலோசனையும், அவர்கள் தாம் எடுத்த பகுதிகளையெல்லாம் முன்பாகவே அலசிப்பார்த்து, அதற்கு வரும் இடையூறுகள் யாவற்றையும் முன்பாகவே எதிர்பார்த்து அவற்றினின்று தம்மைப் பாதுகாத்துக் கொள்ளவேண்டிய முன்னெச்சரிக்கைகள் யாவற்றையும் செய்து வைத்துக்கொள்ளவே. முன் தயாரிப்பில்லாமல் அவர்கள் எக்காரியத்திலும் இறங்கினதில்லை. அமைதியாய் இருக்க வேண்டியபோதெல்லாம் அமைந்திருந்து, தகுந்த சமயத்தில் தகுந்த முறையில் தம்முயற்சிகளைச் செய்து வந்ததாலேதான், அவர் எடுத்த காரியங்களெல்லாம் மிகவெற்றிகரமாய் முடிந்தன. சர்வகலாசாலை வாதங்களில் அவர்களை அஞ்சாமனம் படைத்த ஒரு சிங்கமெனச் சிலர் கூறுவதில் சந்தேகமில்லை. அவர்கள் ஒரு சிறந்த வாதப்போர்வீரர். அப்போரில் அவர்கள் ஓரிடத்திலாவது புறப்புண் பட்டதில்லை.

காரியத்தில் அவர்கள் ஒருபுலியே ஆனாலும் அவர்களுடைய மனம் பசுவின் மனத்தை ஒத்தது. அவர்கள் வீட்டில் விருந்தினரை உபசரிக்கும் முறை மிக மேன்மையானது. அண்ணாமலைச் சர்வகலாசாலை அலுவல்களுக்குச் சென்னையிலிருந்து செல்பவர்களுக்குத் தாராளமாகச் செல்லத்தக்க இடம் அவர்களுடைய விடுதியே. சென்னையில் அவர்களிருந்த காலத்தில் அவர்களின் விருந்தினர்க்கு அளவே இல்லை.

இத்தகைய குணங்கள் நிறைந்த பெரியார் தம் பூதஉடலை நீத்தாரென்றாலும் அவர்களுடைய புகழுடல் இவ்வுலகத்திலிருந்து ஒருநாளும் நீங்காது. தமிழர் சான்றாண்மை என்று எதனைக் கூறுவரோ அப்பண்புக்குச் சான்றாயிருந்தவர் சாஸ்திரியார் அவர்களே. அத்தகையோர் அருகிவரும் இக்காலத்தில் சாஸ்திரியார் அவர்களின் வாழ்க்கை மலையிலிட்ட விளக்குப்போல் தம்மையும் உலகத்தையும் விளக்கிவந்தது. அவ்விளக்கின் தண்டு இனி கண்ணுக்குப் புலப்படாது, ஆனால் அந்த ஜோதி என்றும் விளங்கும்.

ఓమ్

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కీ॥ శే॥ మహామహోపాధ్యాయ కుప్పుస్వామి శాస్త్రిగారు—
ఎమ్.ఎ., ఐ.ఇ.యస్.(1880–1943).

(దువ్వూరిరామలింగా రెడ్డి ఎమ్.ఎ., బి.ఎస్.డిస్. పొలిటిక్సు పబ్లిక్ అడ్మినిస్ట్రేషన్, యమ్.యల్.ఎ, అడ్వకేట్).

కీర్తిశేషులగు యస్. కుప్పుస్వామి శాస్త్రులవారు మన భారత దేశమునకును, సంస్కృతలోకమునకును తిలకమువంటివారు. వీరు 1943 సంవత్సరమునఁ గాలధర్మమందిరి. దీనిచే నీదేశమునకే కాక సంస్కృతవాఙ్మయమునకును మితి మీరిన నష్టమేర్పడినదనిన నతిశయోక్తిగా నేరదు. ఇంతియకాక వీరి మరణము వీరి తోఁబరిచయముగల వారికిని, వీరి శిష్య సంతతికిని దీరని దుఃఖముగలిగించినది.

శ్రీ శాస్త్రులవారి జీవిత చరిత్రమనేక సద్గుణములతో విలసిల్లి వీరి దీక్షతకు మఱింతవన్నె వెట్టినది. నిక్కముగ నవీన కళావిలసిత మగు నీ భరతఖండ మొకపండిత రత్నమును గోల్పోవుటఁ గడుం గడు శోచనీయము.

శాస్త్రిగారు ముప్పదియేడు వత్సరములధ్యాపక వృత్తియందే తమజీవితమును సార్థక్యమొనరించుకొనిరి. వీరిపాండిత్యము సర్వజనాదరణీయమై గంభీరమై యతిశయించినది.

శాస్త్రమనభ్యాసమగుచో విషతుల్యమని పెద్దలసాంప్రదాయము. అట్టిశాస్త్ర మొకదానినైనను జక్కఁగ నధ్యయనముఁ జేయుటయె మిక్కిలి గొప్పతనము. అట్లయ్యును నాలుగు శాస్త్రములలో సర్వంకషమగు పాండిత్యమును గడించిన వీరి వైదగ్ధ్యము మిక్కిలి ప్రశంసనీయము. ఇంతియు కాకసువర్ణమునకు సౌరభమలవడినటుల నీశాస్త్రపరిచయముతోఁబాటు సాహిత్యమునయిత మలవడియుండుటమిక్కిలి ముదావహము.

కనుకనే వీరిని కంచికామకోటిపీఠాధిపతులగు శ్రీమచ్ఛంకర జగద్గురువర్యులు "దర్శనకళానిధి" అను బిరుదమొసంగి గౌరవించిరి.

అలంకార శాస్త్రమందు విశేషించి సిద్ధహస్తులగుట సామాన్యుల కలవికాని "ధ్వన్యాలోకము" మున్నగు గ్రంథములను సులభముగ గ్రహించునట్లొనరించి విద్యార్థిలోకమునకు వీరాదర్శకులైరి. కాశ్మీర దేశమునకుఁజెందిన "ఆనందవర్ధన" "అభినవగుప్త" యను మహాకవులచె విరచింపబడిన ధ్వన్యాలోక లోచనములను గ్రంథములు, దక్షిణదేశ మండలి పండితలోకములో మిక్కిలివ్యాప్తిఁజెంద లేకపోయినవి. ఈ వ్యాప్తిదోషమును బాపఁదలఁచిన వీరంతకు మున్నెయుండిన కౌముదీ వ్యాఖ్యకు "ఉపలోచన" మను వ్యాఖ్యానము స్వయముగ విరచించి లోకమునకెంతయో మహోపకార మొనరించిరి.

ఈ కావ్యాత్మను గురించి మొదటినుండియు వివిధ మతములుండి నను శ్రీ శాస్త్రులవారు వానినన్నిటిని క్రోడీకరించి సర్వమత సమన్వయ ముగ నుండునటుల——

శ్లో॥ ఔచితీమనుధావంతి
సర్వే ధ్వనిరసోన్నయాః
గుణాలంకృతిరీతీనామ్
నయాశ్చానృజువాఙ్మయాః॥

అనెడు తమ మతమును ముక్తకంఠమునఁ బ్రకటించి విద్వల్లోక మునకుఁ జిరపరిచితులైరి.

మదరాసు అణ్ణామలై విశ్వవిద్యానిలయములందలి ప్రాచ్య బిరుదము (Oriental` Titles) లను శీర్షికక్రింద సంస్కృత ద్రావిడ భాషలకుఁ బ్రత్యేకగౌరవమును గలిగించిరి. వీనికై శిక్షాప్రణాళిక (Syllabus) నేర్పరచి తదనుకూలముగ బాఠ్యగ్రంథములను (Text-Books) నిర్ణయించుటలో నధిక శ్రద్ధ వహించినవారు శ్రీ శాస్త్రుల వారే.

మదరాసు దొరతనము వారి ప్రాచ్యలిఖితగ్రంథాలయము నందుఁ దమ పరిశీలనా నైపుణ్యము చే స్వయం కృషిసల్పి సంస్కృతాంధ్ర ద్రావిడ కర్ణాటక కేరళాద్యముద్రితగ్రంథములకు వివరణపట్టికలను బ్రకటించి విద్యాలోకమునకు మేలొనఁగూర్చిన వారైరి.

లేకున్న నీతాళపత్ర గ్రంథములన్నియుఁ జెదల పాలుఁగావలసినదే కదా !

శాస్త్రులవారు, తమ చిరుత ప్రాయమునందే మైలాపూరు సంస్కృత కళాశాలకు ప్రధానోపాధ్యాయులుగా నియమింపబడి తత్కళాశాలనువృద్ధి కిఁదెచ్చిరి.

తంజాపురీ మండలములోని తిరువాడి యందలి రాజావారి సంస్కృత కళాశాలకును ప్రధానోపాధ్యాయులుగ గొంతకాలమువఱకుండి దానినికూడ మహోన్నతదశకుఁదెచ్చిరి.

వీరి శాంతభావమత్యద్భుతము. మందబుద్ధులగు శిష్యులు సయితము వివేకసంపన్నులై గురువర్యుల పాండిత్యపటిమను ప్రకటింపజేసిరి. సజ్జనుఁడగు శిష్యుఁడు గురువుల ప్రతిష్ఠకు వన్నెదెచ్చునని కాళిదాసు ప్రస్తాప వశమున నిర్వచించెను. గురు శిష్య సంయోగమే ఉపాసనకు ముఖ్యమైనదని ఉపనిషత్తులుద్ఘోషించుచున్నవికదా! ఈ యనుభవమును శ్రీ శాస్త్రులవారియొద్దఁజేరిన ప్రతి శిష్యునకు ననుభూత విషయమైయున్నది. అట్టివారిలో నేనొకఁడనైయుండుట నా పూర్వ పుణ్య విశేషమనవలయును.

దొరతనము వారిచే నొసఁగఁబడిన మహామహోపాధ్యాయ బిరుదము శాస్త్రిలవారి నధిగమించి చరితార్థమయ్యెను.

భారత విజ్ఞానాభివృద్ధికి సర్వ ప్రయత్నములుగావించిన శ్రీ మహామహోపాధ్యాయ కుప్పుస్వామి శాస్త్రిల వారాధునికులలో నగ్రగణ్యులు.

అందును వీరు సంస్కృత భాషకుఁగావించిన సేవ అపారము.

వీరి పేరు ప్రతిష్ఠలీ ప్రదేశమందేకాక దేశదేశాంతరములవఱకు వ్యాపించినదనుట నిర్వివాదాంశము.

వీరు గావించిన ప్రాక్పశ్చిమ భాషా తత్వశాస్త్రి పరిశోధనా విధానములు (Indo-Germanic Phiolology) నిదర్శనములు.

సహృదయులు, శ్రీ శాస్త్రిగారికి మనశ్శాంతి గలుగునట్లు దేవుని ప్రార్థించుటతో విరమించక భాషా వాఙ్మయముల సేవ దేశారాధనమునకుపయోగ పడునట్లు నిరంతరము గొనసాగింతురుగాకని మిక్కిలి విశ్వసించుచున్నాఁడను.

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ಮದ್ರಾಸ್ ಯೂನಿವರ್ಸಿಟಿ

ಮದ್ರಪುರೀವಿಶ್ವಕಲಾ |
ಭದ್ರಭವನದೊಳಗೆ ದೇವಭಾಷಾಚಾರ್ಯಂ ||
ಭದ್ರಮನಂ ವರಸುಗುಣಸ|
ಮುದ್ರಂ ಯಸ್ ಕುಪ್ಪುಸಾಮಿ ಶಾಸ್ತ್ರಿಯೆ ಧನ್ಯಂ ||

ಗೀರ್ವಾಣಭಾಷೆಯೊಳ್ ಮೊದ |
ಲುರ್ವಿದ ಪಾಂಡಿತ್ಯಮಾಂತು ಬಳಿಕಮುದೆತ್ತಂ ||
ಪರ್ವಿರ್ಪ ಹೊಣಗಿರೆಯೊಳ್ |
ಗುರ್ವಂ ಪಡೆದಾಂತನಲ್ತೆ ಪಿರಿದುಂ ಜಸಮಂ ||

ಜನಿಯಿಸಿ ಸದ್ದ್ವಿಜಕುಲದೊಳ್ |
ವಿನುತ ದ್ವಿಜವರ್ಣವಿಹಿತ ಕರ್ಮಕ್ಕಾರ್ಮಂ ||
ಎನಿಸಿರ್ಪ ಮೀಮಾಂಸೆಯೊ |
ಳೆನಿಸಿದನತಿನಿಪುಣಪಂಡಿತಂ ಬುಧತತಿಯೊಳ್ ||

ಸ್ವಕಪಗಭಾಷಾದ್ವಯದೊಳ |
ತಿ ಕುಶಲತೆಯನಾಂತನಂತುಟಧ್ಯಾಪಕರೊಳ್ ||
ವಿಕಟಯಶಂ ಪ್ರಭುವರರಿಂ |
ಪ್ರಕಟಿತನಾದಂ ಮಹಾಮಹೋಪಾಧ್ಯಾಯಂ ||

ಯತಿವರ್ಯರೊಸೆದು ಸಲೆ ಕುಲ |
ಪತಿಯೆನೆ ದರ್ಶನ ಕಲಾನಿಧಿಯು ಮೆನೆ ಬುಧವರ್ಯರ್ ||
ಕ್ಷಿತಿನುತ ವಿದ್ಯಾವಾಚ |
ಸ್ಪತಿಯೆನೆ ವಂಗೀಯರಾಂತನತಿಶಯಜಸಮಂ ||

ಮಹಾಮಹೋಪಾಧ್ಯಾಯ ಬಿರುದಾಂಕಿತರಾಗಿ, ಮದ್ರಾಸ್ ಪ್ರೆಸಿಡೆನ್ಸಿಕಾಲೇಜಿನಲ್ಲಿ ಸಂಸ್ಕೃತ ಪ್ರೊಫೆಸರಾಗಿದ್ದ ಶ್ರೀಮಾನ್ ಯಸ್. ಕುಪ್ಪುಸ್ವಾಮಿ ಶಾಸ್ತ್ರಿಗಳವರ ಪ್ರಥಮ ಸಂದರ್ಶನವು ನನಗೆ 1928ನೆ ಆಗಸ್ಟ್ ತಿಂಗಳಲ್ಲಿ ಲಭಿಸಿತು. ಅಂದು ಅವರೊಡನೆ ಒಂದೆರಡು ಘಂಟೆಗಳಕಾಲ ನಡೆಸಿದ ಸಂಭಾಷಣದಿಂದಲೇ ಶ್ರೀಮಾನ್ ಶಾಸ್ತ್ರಿಗಳವರ ನಿಶಿತತರವಾದ ಸಂಸ್ಕೃತಭಾಷಾಶಾಸ್ತ್ರಪಾಂಡಿತ್ಯವು ನನ್ನ ಮನಸ್ಸನ್ನು ಪರವಶಮಾಡಿತು. ಅವರು ಇಂಗ್ಲೀಷ್ ಭಾಷೆಯಲ್ಲಿ ಉತ್ತಮರಾಗಿದ್ದುದನ್ನು ಮುಟ್ಟಿದ್ದಂತೆ ಸಂಸ್ಕೃತ ಭಾಷೆಯಲ್ಲಿಯೂ ಅದರಲ್ಲೂ ಮೀಮಾಂಸಾಶಾಸ್ತ್ರ ಸಾಹಿತ್ಯಗಳಲ್ಲಿಯೂ ಪಂಡಿತೋತ್ತಮರಾಗಿದ್ದುದು ಅಂದು ನನಗೆ ಸ್ಪಷ್ಟವಾಗಿ ತಿಳಿದು ಬಂದುದಲ್ಲದೆ ಅವರು ನನ್ನಲ್ಲಿ ತೋರಿಸಿದ ಪ್ರೀತಿಯಿಂದ ಇವರು ವಿದ್ಯಾವಂತರಾಗಿದ್ದುದು ಮಾತ್ರವಲ್ಲದೆ ವಿದ್ವತ್ಪಕ್ಷಪಾತಿಗಳೂ ಆಗಿದ್ದರೆಂಬುದು ಪ್ರಕಟವಾಗಿ ತಿಳಿಯಿತು.

ಶ್ರೀಮಾನ್ ಶಾಸ್ತ್ರಿಗಳವರು ದಕ್ಷಿಣದೇಶದ ಗಣಪತಿ ಅಗ್ರಹಾರದಲ್ಲಿ ಉತ್ತಮ
ವೈದಿಕ ಬ್ರಾಹ್ಮಣವಂಶದಲ್ಲಿ ಜನಿಸಿ ಬಾಲ್ಯದಲ್ಲಿಯೇ ಸ್ವಜಾತ್ಯುಚಿತವಾದ ಸಂಸ್ಕೃತ
ಭಾಷೆಯನ್ನಭ್ಯಾಸ ಮಾಡಲಾರಂಭಿಸಿ ಅದರಲ್ಲಿ ಸಂಪೂರ್ಣ ಪಾಂಡಿತ್ಯವನ್ನು ಪಡೆದರು.
ಇವರಿಗೆ ಶಾಲೆಗೆ ಹೋಗುವುದಕ್ಕೆ ಮೊದಲೇ ಮೂಕಪಂಚಶತಿ ಮೊದಲಾದ ಹಲವು
ಸಂಸ್ಕೃತ ಶ್ಲೋಕಗಳು ಕಂಠಗತವಾಗಿತ್ತೆಂದು ತಿಳಿದು ಬರುವುದು. ಹೀಗೆ ಸಂಸ್ಕೃತ
ಭಾಷಾಭ್ಯಾಸ ಮಾಡುತ್ತಿದ್ದ ಇವರಿಗೆ ಪ್ರಕೃತದಲ್ಲಿ ಎಲ್ಲಾ ಕಡೆಯೂ ಹರಡಿಕೊಂಡಿದ್ದ
ಇಂಗ್ಲೀಷ್ ಭಾಷೆಯನ್ನೂ ಕಲಿಯಬೇಕೆಂಬ ಅಭಿನಿವೇಶವುಂಟಾಗಲು ಅದರಲ್ಲೂ
M.A. ಪರೀಕ್ಷೆಯಲ್ಲಿ ತೇರ್ಗಡೆಹೊಂದಿ ಸಂಪೂರ್ಣಪಾಂಡಿತ್ಯವನ್ನು ಸಂಪಾದಿಸಿ ಕೆಲವು
ಕಾಲ ತಿರುವೈಯಾರ್ ಸಂಸ್ಕೃತ ಕಾಲೇಜಿನಲ್ಲಿ ಪ್ರಧಾನೋಪಾಧ್ಯಾಯರಾಗಿದ್ದು ಬಳಿಕ
ಮದ್ರಾಸಿನಲ್ಲಿ ಒಂದು ಸಂಸ್ಕೃತ ಕಾಲೇಜನ್ನೇ ಸ್ಥಾಪಿಸಿ ಅದರ ಅಧ್ಯಕ್ಷರಾಗಿದ್ದು ಆ
(ಕಾಲೇಜ್)ಪಾಠಶಾಲೆಯನ್ನು ತುಂಬಾ ಅಭಿವೃದ್ಧಿಗೊಳಿಸಿದರು. ಹೀಗೆ ಪ್ರಸಿದ್ಧರಾಗಿದ್ದ
ಇವರ ಉಭಯಭಾಷಾಪಾಂಡಿತ್ಯದ ಪರಾಕಾಷ್ಠೆಯನ್ನು ತಿಳಿದು ಮದ್ರಾಸ್ ಸರ್ಕಾರವು
ಇವರನ್ನು ಪ್ರೆಸಿಡೆನ್ಸಿ ಕಾಲೇಜಿನ ಸಂಸ್ಕೃತ ಪ್ರೊಫೆಸರ್ ಸ್ಥಾನಕ್ಕೆ ಆರಿಸಿಕೊಂಡಿತು.
ಅಲ್ಲಿ ಇವರು ದಕ್ಷತೆಯಿಂದ ಪಾಠಪ್ರವಚನ ಮಾಡುತ್ತಾ ಹಲವು ಮಂದಿ ಶಿಷ್ಯರನ್ನು
ವಿದ್ಯಾಪಾರಂಗತರನ್ನಾಗಿ ಮಾಡಿದರು. ಪ್ರಾಯಶಃ ಮದ್ರಾಸ್ ಪ್ರೆಸಿಡೆನ್ಸಿಯಲ್ಲಿ
ಪ್ರಕೃತದಲ್ಲಿ ಕಾಲೇಜ್, ಹೈಸ್ಕೂಲ್, ಲೈಬ್ರರಿಗಳಲ್ಲಿ ಅಧಿಕೃತರಾಗಿರುವ ಸಂಸ್ಕೃತಲೆಕ್ಚರರು
ಗಳಲ್ಲಿ ಇವರ ಶಿಷ್ಯರಲ್ಲದವರಿಲ್ಲವೆಂದೇ ಹೇಳಬಹುದು. ಇವರ ಪಾಂಡಿತ್ಯಮಹಿಮೆಯನ್ನು
ಅರಿತ ಚಕ್ರವರ್ತಿ ಸಾರ್ವಭೌಮ ಸರ್ಕಾರವು ಇವರಿಗೆ ಮಹಾಮಹೋಪಾಧ್ಯಾಯ
ಎಂಬ ಸಂಸ್ಕೃತಪಂಡಿತರಿಗೆ ಅರ್ಹವಾದ ಬಿರುದನ್ನು ದಯಪಾಲಿಸಿತು. ಇವರ
ಮೀಮಾಂಸಾಶಾಸ್ತ್ರಪಾಂಡಿತ್ಯವನ್ನು ಶ್ಲಾಘಿಸಿದ ಶ್ರೀಮಾನ್ ಕಾಮಕೋಟಿ ಶಂಕರಾ
ಚಾರ್ಯಯತಿಗಳು ಇವರಿಗೆ ದರ್ಶನಾಚಾರ್ಯ ಎಂಬ ಬಿರುದನಿತ್ತು ತಾವಾಗಿಯೇ ಕರೆಸಿ
ಕೊಂಡು ಸನ್ಮಾನಿಸಿದರು. ಅಲ್ಲದೆ ಇವರು ಹಲವು ಮಂದಿ ಶಿಷ್ಯರನ್ನು ಶಿಕ್ಷಿಸುತ್ತಿದ್ದದ
ರಿಂದ ಗುರುವರ್ಯರು 'ಕುಲಪತಿ' ಎಂಬ ಋಷಿವರ್ಯರಿಗೆ ಅರ್ಹವಾದಪ್ರಶಸ್ತಿಯನ್ನೂ
ದಯಪಾಲಿಸಿದರು.

ಹೀಗೆ ದೇಶದಲ್ಲೆಲ್ಲಾ ಪ್ರಖ್ಯಾತಿ ಹೊಂದಿ ಪ್ರಸಿದ್ಧ ಪಂಡಿತೋತ್ತಮರೂ, ಪ್ರಸಿದ್ಧ
ಅಧ್ಯಾಪಕಾಗ್ರೇಸರರೂ, ವಿದ್ವತ್ಪಕ್ಷಪಾತಿಗಳೂ ಆದ ಶ್ರೀಮಾನ್ ಶಾಸ್ತ್ರಿಗಳು ಆಗಿನ
ಸರ್ಕಾರದಲ್ಲ ಪ್ರಯತ್ನಿಸಿ ಪ್ರಾಚೀನ ಭಾಷಾವಿಮರ್ಶನ(ಓರಿಯಂಟಲ್ ಲಾಂಗ್ವೆಜ್
ರೀಸರ್ಚ್ ಡಿಪಾರ್ಟ್‌ಮೆಂಟ್) ಶಾಖೆಯೊಂದನ್ನು ಮದ್ರಾಸ್ ವಿಶ್ವವಿದ್ಯಾನಿಲಯದಲ್ಲಿ
ಸ್ಥಾಪಿಸಲು ಕಾರಣಭೂತರಾಗಿ ಅದರಲ್ಲಿ ಸರ್ಕಾರದವರು ಕೈಬಿಟ್ಟಿದ್ದ ಸಂಸ್ಕೃತಭಾಷೆಗೂ
ಅಲ್ಲಿ ಸ್ಥಾನ ದೊರಕುವಂತೆ ಮಾಡಿದರು ಇದು ಶ್ರೀಮಾನ್ ಶಾಸ್ತ್ರಿಗಳವರ ರಾಜಕೀಯ
ವಿಷಯ ಸಾಮರ್ಥ್ಯವಿಶೇಷವನ್ನೂ ಸ್ಪಷ್ಟಗೊಳಿಸುವುದು.

ಶ್ರೀಮಾನ್ ಶಾಸ್ತ್ರಿಗಳವರು ಮದ್ರಾಸ್ ಸರ್ಕಾರದ ಅಧ್ಯಾಪಕಪದವಿಯಿಂದ
ನಿವೃತ್ತರಾದ ಮೇಲೂ ಅಣ್ಣಾಮಲೆ ಯೂನಿವರ್ಸಿಟಿಯ ಸಂಸ್ಕೃತ ಪ್ರೊಫೆಸರ ಕೆಲಸ
ವನ್ನು ಕೈಕೊಂಡು ಅಲ್ಲಿಯೂ ಹಲವುಮಂದಿ ಶಿಷ್ಯರನ್ನು ಪಂಡಿತರನ್ನಾಗ ಮಾಡಿ
ಹೆಚ್ಚಿನ ಯಶಸ್ಸನ್ನು ಗಳಿಸಿದರು. ಇವರು ಪ್ರಖ್ಯಾತ ವಿದ್ಯಾವಂತರೂ ಅಧ್ಯಾಪಕಾಗ್ರೇಸ
ರೂ ಆಗಿದ್ದುದರ ಜೊತೆಗೆ ಶಮದಮಾದಿ ಸದ್ಗುಣಗಣಗಳಿಗೂ ಆಕರವಾಗಿದ್ದುದು
ಸುವರ್ಣಪುಷ್ಪಕ್ಕೆ ಸುವಾಸನೆಯು ದೊರಕಿದಂತೆ ಅತ್ಯಂತ ಶೋಭಾಕರವಾಗಿತ್ತು.

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ಪಂಡಿತ ಎಚ್. ಶೇಷಯ್ಯಂಗಾರ್
(ರಿಟೈರ್ಡ್ ಕನ್ನಡ ಲೆಕ್ಚರರ್, ಓರಿಯೆಂಟಲ್ ರೀಸರ್ಚ್ ಡಿಪಾರ್ಟ್‌ಮೆಂಟ್)
ಮದ್ರಾಸ್ ಯೂನಿವರ್ಸಿಟಿ

ಮದ್ರಪುರೀವಿಶ್ವಕಲಾ |
ಭದ್ರಭವನದೊಳಗೆ ದೇವಭಾಷಾಚಾರ್ಯಂ ||
ಭದ್ರಮನಂ ವರಸುಗುಣಸ |
ಮುದ್ರಂ ಯಸ್ ಕುಪ್ಪುಸಾಮಿ ಶಾಸ್ತ್ರಿಯೆ ಧನ್ಯಂ ||

ಗೀರ್ವಾಣಭಾಷೆಯೊಳ್ ಮೊದ |
ಲುರ್ವಿದ ಪಾಂಡಿತ್ಯಮಾಂತು ಬಳಿಕಮುದೆತ್ತಂ ||
ಪರ್ವಿರ್ಪ ಹೂಣಗಿರೆಯೊಳ್ |
ಗುರ್ವಂ ಪಡೆದಾಂತನಲ್ತೆ ಪಿರಿದುಂ ಜಸಮಂ ||

ಜನಿಯಿಸಿ ಸದ್ದ್ವಿಜಕುಲದೊಳ್ |
ವಿನುತ ದ್ವಿಜವರ್ಣವಿಹಿತ ಕರ್ಮಕ್ಕಾರ್ಮಂ ||
ಎನಿಸಿಪರ್ ಮೀಮಾಂಸೆಯೊ |
ಳೆನಿಸಿದನತಿನಿಪುಣಪಂಡಿತಂ ಬುಧತತಿಯೊಳ್ ||

ಸ್ವಕಪರಭಾಷಾದ್ವಯದೊಳ |
ತಿ ಕುಶಲತೆಯನಾಂತನಂತುಟಧ್ಯಾಪಕರೊಳ್ ||
ವಿಕಟಯಶಂ ಪ್ರಭುವರರಿಂ |
ಪ್ರಕಟಿತನಾದಂ ಮಹಾಮಹೋಪಾಧ್ಯಾಯಂ ||

ಯತಿವರ್ಯರೊಸೆದು ಸಲೆ ಕುಲ |
ಪತಿಯೆನೆ ದರ್ಶನ ಕಲಾನಿಧಿಯು ಮೆನೆ ಬುಧವರ್ಯರ್ ||
ಕ್ಷಿತಿನುತ ವಿದ್ಯಾವಾಚ |
ಸ್ಪತಿಯೆನೆ ಮಂಗೀಯರಾಂತನತಿಶಯಜಸಮಂ ||

ಮಹಾಮಹೋಪಾಧ್ಯಾಯ ಬಿರುದಾಂಕಿತರಾಗಿ, ಮದ್ರಾಸ್ ಪ್ರೆಸಿಡೆನ್ಸಿಕಾಲೇಜಿನಲ್ಲಿ ಸಂಸ್ಕೃತ ಪ್ರೊಫೆಸರಾಗಿದ್ದ ಶ್ರೀಮಾನ್ ಯಸ್. ಕುಪ್ಪುಸ್ವಾಮಿ ಶಾಸ್ತ್ರಿಗಳವರ ಪ್ರಥಮ ಸಂದರ್ಶನವು ನನಗೆ 1928ನೆ ಆಗಸ್ಟ್ ತಿಂಗಳಲ್ಲಿ ಲಭಿಸಿತು. ಅಂದು ಅವರೊಡನೆ ಒಂದೆರಡು ಘಂಟೆಗಳಕಾಲ ನಡೆಸಿದ ಸಂಭಾಷಣದಿಂದಲೇ ಶ್ರೀಮಾನ್ ಶಾಸ್ತ್ರಿಗಳವರ ನಿಶಿತತರವಾದ ಸಂಸ್ಕೃತಭಾಷಾಶಾಸ್ತ್ರಪಾಂಡಿತ್ಯವು ನನ್ನ ಮನಸ್ಸನ್ನು ಪರವಶಮಾಡಿತು. ಅವರು ಇಂಗ್ಲೀಷ್ ಭಾಷೆಯಲ್ಲಿ ಉತ್ತಮದಿಯನ್ನು ಮುಟ್ಟಿದ್ದಂತೆ ಸಂಸ್ಕೃತ ಭಾಷೆಯಲ್ಲಿಯೂ ಅದರಲ್ಲೂ ಮೀಮಾಂಸಾಶಾಸ್ತ್ರ ಸಾಹಿತ್ಯಗಳಲ್ಲಿಯೂ ಪಂಡಿತೋತ್ತಮರಾಗಿದ್ದುದು ಅಂದು ನನಗೆ ಸ್ಪಷ್ಟವಾಗಿ ತಿಳಿದು ಬಂದುದಲ್ಲದೆ ಅವರು ನನ್ನಲ್ಲಿ ತೋರಿಸಿದ ಪ್ರೀತಿಯಿಂದ ಇವರು ವಿದ್ಯಾವಂತರಾಗಿದ್ದುದು ಮಾತ್ರವಲ್ಲದೆ ವಿದ್ವತ್ಪಕ್ಷಪಾತಿಗಳೂ ಆಗಿದ್ದರೆಂಬುದು ಪ್ರಕಟವಾಗಿ ತಿಳಿಯಿತು.

ಶ್ರೀಮಾನ್ ಶಾಸ್ತ್ರಿಗಳವರು ದಕ್ಷಿಣದೇಶದ ಗಣಪತಿ ಅಗ್ರಹಾರದಲ್ಲಿ ಉತ್ತಮ ವೈದಿಕ ಬ್ರಾಹ್ಮಣವಂಶದಲ್ಲಿ ಜನಿಸಿ ಬಾಲ್ಯದಲ್ಲಿಯೇ ಸ್ವಜಾತ್ಯುಚಿತವಾದ ಸಂಸ್ಕೃತ ಭಾಷೆಯನ್ನಭ್ಯಾಸ ಮಾಡಲಾರಂಭಿಸಿ ಅದರಲ್ಲಿ ಸಂಪೂರ್ಣ ಪಾಂಡಿತ್ಯವನ್ನು ಪಡೆದರು. ಇವರಿಗೆ ಶಾಲೆಗೆ ಹೋಗುವುದಕ್ಕೆ ಮೊದಲೇ ಮೂಕವಿಂಶತಿ ಮೊದಲಾದ ಹಲವು ಸಂಸ್ಕೃತ ಶ್ಲೋಕಗಳು ಕಂಠಗತವಾಗಿತ್ತೆಂದು ತಿಳಿದು ಬರುವುದು. ಹೀಗೆ ಸಂಸ್ಕೃತ ಭಾಷಾಭ್ಯಾಸ ಮಾಡುತ್ತಿದ್ದ ಇವರಿಗೆ ಪ್ರಕೃತದಲ್ಲಿ ಎಲ್ಲಾ ಕಡೆಯೂ ಹರಡಿಕೊಂಡಿದ್ದ ಇಂಗ್ಲೀಷ್ ಭಾಷೆಯನ್ನೂ ಕಲಿಯಬೇಕೆಂಬ ಅಭಿನಿವೇಶವುಂಟಾಗಲು ಅದರಲ್ಲೂ M.A. ಪರೀಕ್ಷೆಯಲ್ಲಿ ತೇರ್ಗಡೆಹೊಂದಿ ಸಂಪೂರ್ಣಪಾಂಡಿತ್ಯವನ್ನು ಸಂಪಾದಿಸಿ ಕೆಲವು ಕಾಲ ತಿರುವೈಯಾರ್ ಸಂಸ್ಕೃತ ಕಾಲೇಜಿನಲ್ಲಿ ಪ್ರಧಾನೋಪಾಧ್ಯಾಯರಾಗಿದ್ದು ಬಳಿಕ ಮದ್ರಾಸಿನಲ್ಲಿ ಒಂದು ಸಂಸ್ಕೃತ ಕಾಲೇಜನ್ನೇ ಸ್ಥಾಪಿಸಿ ಅದರ ಅಧ್ಯಕ್ಷರಾಗಿದ್ದು ಆ (ಕಾಲೇಜ್)ಪಾಠಶಾಲೆಯನ್ನು ತುಂಬಾ ಅಭಿವೃದ್ಧಿಗೊಳಿಸಿದರು. ಹೀಗೆ ಪ್ರಸಿದ್ಧರಾಗಿದ್ದ ಇವರ ಉಭಯಭಾಷಾಪಾಂಡಿತ್ಯದ ಪರಾಕಾಷ್ಠೆಯನ್ನು ತಿಳಿದು ಮದ್ರಾಸ್ ಸರ್ಕಾರವು ಇವರನ್ನು ಪ್ರೆಸಿಡೆನ್ಸಿ ಕಾಲೇಜಿನ ಸಂಸ್ಕೃತ ಪ್ರೊಫೆಸರ್ ಸ್ಥಾನಕ್ಕೆ ಆರಿಸಿಕೊಂಡಿತು. ಅಲ್ಲಿ ಇವರು ದಕ್ಷತೆಯಿಂದ ಪಾಠಪ್ರವಚನ ಮಾಡುತ್ತಾ ಹಲವು ಮಂದಿ ಶಿಷ್ಯರನ್ನು ವಿದ್ಯಾಪಾರಂಗತರನ್ನಾಗಿ ಮಾಡಿದರು. ಪ್ರಾಯಶಃ ಮದ್ರಾಸ್ ಪ್ರೆಸಿಡೆನ್ಸಿಯಲ್ಲಿ ಪ್ರಕೃತದಲ್ಲಿ ಕಾಲೇಜ್, ಹೈಸ್ಕೂಲ್, ಲೈಬ್ರರಿಗಳಲ್ಲಿ ಅಧಿಕೃತರಾಗಿರುವ ಸಂಸ್ಕೃತಲೆಕ್ಚರರು ಗಳಲ್ಲಿ ಇವರ ಶಿಷ್ಯರಲ್ಲದವರಿಲ್ಲವೆಂದೇ ಹೇಳಬಹುದು. ಇವರ ಪಾಂಡಿತ್ಯಮಹಿಮೆಯನ್ನು ಅರಿತ ಚಕ್ರವರ್ತಿ ಸಾರ್ವಭೌಮ ಸರ್ಕಾರವು ಇವರಿಗೆ ಮಹಾಮಹೋಪಾಧ್ಯಾಯ ಎಂಬ ಸಂಸ್ಕೃತಪಂಡಿತರಿಗೆ ಅರ್ಹವಾದ ಬಿರುದನ್ನು ದಯಪಾಲಿಸಿತು. ಇವರ ಮೀಮಾಂಸಾಶಾಸ್ತ್ರಪಾಂಡಿತ್ಯವನ್ನು ಶ್ಲಾಘಿಸಿದ ಶ್ರೀಮಾನ್ ಕಾಮಕೋಟಿ ಶಂಕರಾ ಚಾರ್ಯಯತಿಗಳು ಇವರಿಗೆ ದರ್ಶನಾಚಾರ್ಯ ಎಂಬ ಬಿರುದನಿತ್ತು ತಾವಾಗಿಯೇ ಕರೆಸಿ ಕೊಂಡು ಸನ್ಮಾನಿಸಿದರು. ಅಲ್ಲದೆ ಇವರು ಹಲವು ಮಂದಿ ಶಿಷ್ಯರನ್ನು ಶಿಕ್ಷಿಸುತ್ತಿದ್ದದ ರಿಂದ ಗುರುವರ್ಯರು 'ಕುಲಪತಿ' ಎಂಬ ಋಷಿವರ್ಯರಿಗೆ ಅರ್ಹವಾದಪ್ರಶಸ್ತಿಯನ್ನೂ ದಯಪಾಲಿಸಿದರು.

ಹೀಗೆ ದೇಶದಲ್ಲೆಲ್ಲಾ ಪ್ರಖ್ಯಾತಿ ಹೊಂದಿ ಪ್ರಸಿದ್ಧ ಪಂಡಿತೋತ್ತಮರೂ, ಪ್ರಸಿದ್ಧ ಅಧ್ಯಾಪಕಾಗ್ರೇಸರರೂ, ವಿದ್ವತ್ಪಕ್ಷಪಾತಿಗಳೂ ಆದ ಶ್ರೀಮಾನ್ ಶಾಸ್ತ್ರಿಗಳು ಆಗಿನ ಸರ್ಕಾರದಲ್ಲಿ ಪ್ರಯತ್ನಿಸಿ ಪ್ರಾಚೀನ ಭಾಷಾವಿಮರ್ಶನ(ಓರಿಯಂಟಲ್ ಲಾಂಗ್ವೆಜ್ ರೀಸರ್ಚ್ ಡಿಪಾರ್ಟ್‌ಮೆಂಟ್) ಶಾಖೆಯೊಂದನ್ನು ಮದ್ರಾಸ್ ವಿಶ್ವವಿದ್ಯಾನಿಲಯದಲ್ಲಿ ಸ್ಥಾಪಿಸಲು ಕಾರಣಭೂತರಾಗಿ ಅದರಲ್ಲಿ ಸರ್ಕಾರದವರು ಕೈಬಿಟ್ಟದ್ದ ಸಂಸ್ಕೃತಭಾಷೆಗೂ ಅಲ್ಲಿ ಸ್ಥಾನ ದೊರಕುವಂತೆ ಮಾಡಿದರು ಇದು ಶ್ರೀಮಾನ್ ಶಾಸ್ತ್ರಿಗಳವರ ರಾಜಕೀಯ ವಿಷಯ ಸಾಮರ್ಥ್ಯವಿಶೇಷವನ್ನೂ ಸ್ಪಷ್ಟಗೊಳಿಸುವುದು.

ಶ್ರೀಮಾನ್ ಶಾಸ್ತ್ರಿಗಳವರು ಮದ್ರಾಸ್ ಸರ್ಕಾರದ ಅಧ್ಯಾಪಕಪದವಿಯಿಂದ ನಿವೃತ್ತರಾದ ಮೇಲೂ ಅಣ್ಣಾಮಲೆ ಯೂನಿವರ್ಸಿಟಿಯ ಸಂಸ್ಕೃತ ಪ್ರೊಫೆಸರ ಕೆಲಸ ವನ್ನು ಕೈಕೊಂಡು ಅಲ್ಲಿಯೂ ಹಲವುಮಂದಿ ಶಿಷ್ಯರನ್ನು ಪಂಡಿತರನ್ನಾಗ ಮಾಡಿ ಹೆಚ್ಚಿನ ಯಶಸ್ಸನ್ನು ಗಳಿಸಿದರು. ಇವರು ಪ್ರಖ್ಯಾತ ವಿದ್ಯಾವಂತರೂ ಅಧ್ಯಾಪಕಾಗ್ರೇಸ ರೂಆಗಿದ್ದುದರ ಜೊತೆಗೆ ಶಮದಮಾದಿ ಸದ್ಗುಣಗಣಗಳಿಗೂ ಆಕರವಾಗಿದ್ದುದು ಸುವರ್ಣಪುಷ್ಪಕ್ಕೆಸುವಾಸನೆಯು ದೊರಕಿದಂತೆ ಅತ್ಯಂತ ಶೋಭಾಕರವಾಗಿತ್ತು.

ಶ್ರೀಮಾನ್ ಶಾಸ್ತ್ರಿಗಳವರು ಕಾಲೇಜಿನ ಸಂಸ್ಕೃತ ಶಾಖೆಯ ಪ್ರಧಾನರಾಗಿದ್ದು ಸರ್ವಾಧಿಕಾರಿಗಳಾಗಿದ್ದರೂ ತಮ್ಮಲ್ಲಿ ಓದಿದ, ಓದುತ್ತಿರುವ ವಿದ್ಯಾರ್ಥಿಗಳಲ್ಲಿಯೂ, ಸಹೋಪಾಧ್ಯಾಯರಲ್ಲಿಯೂ, ಅತ್ಯಂತ ಸೌಹಾರ್ದಸೌಶೀಲ್ಯಗಳಿಂದ ವರ್ತಿಸುತ್ತಾ ಶಿಷ್ಯ ಕೋಟಿಗಳ ಮತ್ತು ಸಹಾಯೋಪಾಧ್ಯಾಯರ ಅತ್ಯಂತ ಪ್ರೀತಿಗೆ ಪಾತ್ರರಾಗಿದ್ದುದು ಇವರ ಸುಗುಣಗಳಲ್ಲಿ ಅತ್ಯಂತ ವಿಶೇಷವಾದ ಗುಣವಾಗಿತ್ತು.

ಇಂತಹ ಪ್ರಖ್ಯಾತ ಪುರುಷರ ಸಂಸ್ಕೃತ ಭಾಷಾಪಾಂಡಿತ್ಯವನ್ನು ಭಾರತೀಯ ಭಾಷಾವಿದರಾಗಿ ವಿಮರ್ಶಕಾಗ್ರೇಸರರಾದ, ಪಾಶ್ಚಾತ್ಯಪಂಡಿತರೂ ಕೂಡ ವಿಶೇಷವಾಗಿ ಶ್ಲಾಘಿಸುತ್ತಿದ್ದುದು ಇವರ ಅನಿತರ ಸಾಧಾರಣ ಪಾಂಡಿತ್ಯ ಮಹಿಮೆಯನ್ನು ಸರ್ವತೋಮುಖವಾಗಿ ಮುಕ್ತಕಂಠದಿಂದ ಉದ್ಘೋಷಿಸುತ್ತಿರುವುದು.

ಇಂಡೋಜರ್ಮನ್ ಫೈಲಾಲಜಿಯಲ್ಲಿ(ಭಾಷಾಶಾಸ್ತ್ರದ) ಇವರಿಗೆ ಸಮಾನರಾದ ಂಡಿತರೇ ಇಲ್ಲವಾಗಿದ್ದುದರಿಂದ ಇವರಿಗೆ ಪಂಡಿತೋತ್ತಮರಲ್ಲಿ ಒಂದು ವಿಶೇಷ ಸ್ಥಾನವೇ ದೊರಕಿದ್ದುದು ಇವರ ಯಶೋವಿಶೇಷಕ್ಕೆ ಕಾರಣಭೂತವಾಗಿರುವುದು. ಕೀರ್ತಿಶೇಷರಾದ ಇಂತಹ ಪಂಡಿತರ ಅಗಲಿಕೆಯು ನಮ್ಮ ಭಾರತ ದೇಶಕ್ಕೆ ಮಾತ್ರವಲ್ಲದೆ ಇಡೀ ಪಾಶ್ಚಾತ್ಯ ಪೌರ್ವಾತ್ಯ ವಿದ್ಯಾವತ್ಪ್ರಪಂಚಕ್ಕೇ ಅತ್ಯಂತ ವಿಷಾದವನ್ನುಂಟುಮಾಡಿರುವುದರಲ್ಲಿ ಅತಿಶಯವೇನೂ ಇಲ್ಲ. ಜಗಜ್ಜನ್ಮಾವವಲಯಲೀಲನಾದ ಭಗವಂತನ ಇವರ ಆತ್ಮಕ್ಕೆ ಶಾಂತಿಯನ್ನುಂಟುಮಾಡಲಿ ಎಂದು ಹಾರೈಸುತ್ತಾ ಪುಸ್ತಕವಿಷಯವನ್ನು ಕೊನೆಮುಟ್ಟಿಸಿರುವೆನು.

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"വസ്ത്രേണ വപുഷാ വാചാ വിദ്യയാ വിനയേനച" എന്നിങ്ങിനെ വകാരപഞ്ചകമാണു് വ്യക്തിവൈശിഷ്ട്യത്തിന്റെ അടിസ്ഥാനമെങ്കിൽ അവയെല്ലാം തികഞ്ഞ ഒരു മഹാപുരുഷനാണു് നമ്മുടെ ഗുരുപാദങ്ങൾ— ശ്രീമാൻ മഹാമഹോപാദ്ധ്യായ വിദ്യാവാചസ്പതി എസ്. കുപ്പുസ്വാമി ശാസ്ത്രികൾ. ആഡംബരത്തിന്നല്ല, ആചാരത്തിന്നുവേണ്ടി മാത്രം വളർത്തപ്പെട്ട ശിഖ., വിശാലഫാലം, കനത്ത പിരിയം, തെളിഞ്ഞ കണ്ണു്, ഉത്തുംഗനാസം, മാംസളകപോലം, വർത്തുളമുഖം, ആജാനുബാഹുക്കൾ, മേദുരദീർഘകായം, നിറഞ്ഞ വിദ്യ, കവിഞ്ഞ വിനയം, കനിഞ്ഞ നോട്ടം, പ്രശാന്തഗംഭീരഭാവം—ഈ ഗുരുനാഥനെ മദിരാശിയിൽ മൈലാപ്പൂരിലുള്ള കപാലേശ്വരക്ഷേത്രനടയിൽ തന്നെയുള്ള അദ്ദേഹത്തിന്റെ വസതിയിൽ വെച്ചാണു് ഞാൻ ആദ്യമായി കണ്ടതു്. സംസ്കൃതം ഐച്ഛികവിഷയമായെടുത്തു് ഓണേർസിന്നു പഠിക്കുവാൻ ഉദ്ദേശിച്ചിരുന്ന ഞാൻ ആദ്യം പ്രവേശനം നിരസിക്കപ്പെട്ടതുമൂലം ഉണ്ടായ ഇച്ഛാഭംഗത്തോടുകൂടി ശാസ്ത്രികളെ നേരിട്ടുകണ്ടു് വീണ്ടും അതിന്നു പരിശ്രമിക്കണമെന്നു വിചാരിച്ചാണു് അവിടെ ചെന്നതു്. ഇൻററർമീഡിയററിന്നു പഠിക്കുന്ന കാലത്തു് എറണാകുളത്തെ രാജകീയ കലാലയത്തിന്റെ സുവർണ്ണജൂബിലി പ്രമാണിച്ചു് നടത്തിയ പ്രദർശനത്തിന്നു ഞാൻ എഴുതി തയ്യാറാക്കിയിരുന്ന "കൌമുദി" എന്ന ഒരു സംസ്കൃതഖണ്ഡകാവ്യവും കയ്യിൽ എടുത്തിരുന്നു. അദ്ദേഹത്തെ കാണുവാൻ ഒരു തടസ്ഥവും ഉണ്ടായില്ല. പലവലിപ്പമുള്ള അനേകം പുസ്തകങ്ങളുടെ മദ്ധ്യത്തിൽ തനി നാടൻ മട്ടിൽ ഒരു പായയിൽ ഇരുന്നുകൊണ്ടു പല വിഷയങ്ങളെക്കുറിച്ചും പരിശോധനകൾ നടത്തുന്നപോലെയാണു് എനിക്കു് അദ്ദേഹത്തെ കണ്ടപ്പോൾ തോന്നിയതു്. ആ വിജ്ഞാനഭാസ്കരന്റെ മുമ്പിൽ ഒരു മിന്നാമിനുങ്ങുപോലെ ഞാനും നിലകൊണ്ടു. ആഗമനോദ്ദേശം ചോദിച്ചപ്പോൾ കാര്യം ചുരുക്കിപറഞ്ഞു് എന്റെ ഖണ്ഡകാവ്യം അദ്ദേഹത്തെ കാണിച്ചു. അവിടവിടെയായി ആകാവ്യത്തിലെ ഭാഗങ്ങൾ അല്പനേരം കൊണ്ടു പരിശോധിച്ചതിന്നുശേഷം "നാളെ ഫീസുംകൊണ്ടു കോളേജിലേക്കു വന്നോളൂ" എന്നിങ്ങിനെ അസന്ദിഗ്ദ്ധമായ സ്വരത്തിൽ എന്റെ ആഗ്രഹം സാധിപ്പിച്ചുംകൊണ്ടു പറഞ്ഞു. അന്നുമുതൽ ആ ഗുരുനാഥന്റെ പേരിൽ എനിക്കുള്ള ഭക്തിയും എന്റെ പേരിൽ അദ്ദേഹത്തിന്റെ പുത്രനിർവ്വിശേഷമായ വാത്സല്യവും ഉത്തരോത്തരം വർദ്ധിച്ചുവന്നു.

ഗുരുനാഥന്റെ നിർദ്ദേശമനുസരിച്ചു് ഞാൻ പിറേറ ദിവസംതന്നെ പ്രസിഡൻസി കോളേജിൽ സംസ്കൃതം ഓണേർസിന്നു ചേർന്നു. സംസ്കൃതം ഓണേർസിന്നു പഠിക്കേണ്ടതായ വിഷയങ്ങളുടെ വൈവിധ്യവും പുസ്തകങ്ങളുടെ വൈപുല്യവും കണ്ടപ്പോൾ ഞാൻ അല്പം ഒന്നു അമ്പരന്നു. അവയൽ ഓരോന്നും അഞ്ചാറുകൊല്ലം പഠിച്ചേ തീരൂ. അങ്ങിനെയുള്ള വ്യാനികം പുസ്തകങ്ങൾ മൂന്നു കൊല്ലത്തിന്നകം പഠിച്ചു് എളുപ്പത്തിൽ സ്വ

ജ്ഞപീഠം കയറവാനുള്ള ഒരു മാർഗ്ഗം യൂനിവേർസിററി നിശ്ചയിച്ചിട്ടുള്ളതായി കണ്ടപ്പോൾ എനിക്കു അത്ഭുതവും ഭയവും ഉണ്ടായി. പിന്നീടാണു് അതിൻെറ ഉള്ളുകള്ളികൾ മനസ്സിലായതു്. വാസ്തവത്തിൽ പരീക്ഷയെ സംബന്ധിച്ചേടത്തോളം സംസ്കൃതഭാഷയെപററി കാൎയ്യമായ അറിവൊന്നും ആവശ്യമില്ല. എല്ലാ പുസ്തകങ്ങൾക്കും ഇംഗ്ലീഷിൽ അനുവാദങ്ങളുണ്ടു്. അതു നല്ലവണ്ണം പഠിച്ചു വിഷയങ്ങളെല്ലാം ഇംഗ്ലീഷിൽ എഴുതിവെച്ചാൽ ഒന്നാംതരം മാൎക്കു കിട്ടും. നേരേമറിച്ചു സംസ്കൃതം ഓണർസല്ലെ, സംസ്കൃത ഭാഷയെപററി അല്പം പരിജ്ഞാനം സമ്പാദിക്കേണ്ടെ, സിദ്ധാന്തകൌമുദി കാൎയ്യമായി പഠിക്കേണ്ടെ, സംസ്കൃതത്തിൻെറ ഉപന്യാസങ്ങളും കവിതകളും എഴുതുവാൻ പരിശ്രമിക്കേണ്ടെ, പരീക്ഷക്കടലാസ്സുകളിൽ മൂലഗ്രന്ഥങ്ങൾ ഉദ്ധരിച്ചു പ്രതിപാദനങ്ങൾക്കു പൊലിമ കൂട്ടേണ്ടെ, എന്നിങ്ങിനെയൊക്കെ ശുദ്ധഗതിയിൽ ആലോചിച്ചു ആ വക വികൃതവേഷങ്ങൾക്കു ഒരുമ്പെടുകയാണെങ്കിൽ എന്നെപ്പോലെ വെറും ഒരു മൂന്നാംക്ലാസ്സ്! എൻെറ സ്വതഃസിദ്ധമായ അഭിനിവേശം കൊണ്ടാണു് ഞാൻ ഈ വിഷയം സ്വീകരിച്ചതു്. സംസ്കൃതഭാഷയേയും സാഹിത്യത്തേയും കുറിച്ചുള്ള താല്പൎയ്യം നിമിത്തം ഞാൻ അന്നു് ഓണേൎസ് അധ്യേതാക്കളിൽ ആരും ചെയ്യാത്ത തരത്തിൽ അഷ്ടാധ്യായി തോന്നിക്കുക, ഗദ്യരൂപത്തിലുള്ള ഗ്രന്ഥങ്ങൾ പദ്യരൂപത്തിലാക്കി ചമക്കുക, സാഹിത്യസമാജങ്ങളിലും മററും സംസ്കൃതത്തിൽ ഉപന്യാസങ്ങളെഴുതി വായിക്കുക എന്നിങ്ങിനെ പല സംരംഭങ്ങളിലും ഏൎപ്പെട്ടു. പരീക്ഷകന്മാൎക്കുണ്ടോ ഈ വക നോട്ടം. എന്നാൽ ഇങ്ങിനെയുള്ള സംരംഭങ്ങളിലെല്ലാം എൻെറ എല്ലാ അദ്ധ്യാപകന്മാരും പ്രത്യേകിച്ചു സ്സൎയ്യപുരുഷനായ പ്രധാനാദ്ധ്യാപകനും എനിക്കു് എപ്പൊഴും സദുപദേശങ്ങളെക്കൊണ്ടും മററും വേണ്ട പ്രോത്സാഹനം തന്നിരുന്നു. മൂന്നാംകൊല്ലത്തിൻെറ അവസാനമായപ്പോഴേക്കും എന്നെക്കുറിച്ചുള്ള വാത്സല്യം ഉള്ളിൽ ഒതുങ്ങാതെ പ്രത്യക്ഷമായും പരോക്ഷമായും, ക്ലാസ്സിലും പുറമേയും, വാക്കുകൊണ്ടും പ്രവൃത്തികൊണ്ടും അദ്ദേഹം പ്രകടിപ്പിച്ചിരുന്നു. പരീക്ഷാഫലം വന്നയുടനെ വെറും ഒരു മൂന്നാംക്ലാസ്സു മാത്രമാണു് എനിക്കു കിട്ടിയതെന്നു അറിഞ്ഞപ്പോൾ അദ്ദേഹത്തിന്നുണ്ടായ മനോവേദന ഞാൻ പിന്നീടു നേരിട്ടു കണ്ടപ്പോൾ എനിക്കറിയുവാൻ കഴിഞ്ഞു. ഗൽഗദാക്ഷരത്തോടുകൂടി “പരീക്ഷാഫലത്തിൽ എനിക്കു യാതൊരു കാൎയ്യവുമില്ല. കാൎയ്യങ്ങളെല്ലാം ഇങ്ങിനെ വന്നു ചേൎന്നു. ഏതായാലും ഇതു കയ്യിലിരിക്കട്ടെ” എന്നു പറഞ്ഞു സ്വമനസ്സാലെ എഴുതിയുണ്ടാക്കിയ ഒരു സട്ടിഫിക്കററു് എനിക്കു തന്നു് “വിദ്വാനേവ വിജാനാതി വിദ്വജ്ജനപരിശ്രമം” എന്നും ചൊല്ലി എന്നെ സമാശ്വസിപ്പിച്ചു. ഭൌതികാവശ്യങ്ങൾക്കു ഉപകരിക്കാവുന്ന സൎവ്വകലാശാലയിലെ ബിരുദക്കടലാസ്സിന്നു എന്തു വില! ഗുരുകുലത്തിലെന്നപോലെ ദീൎഘകാലപരിചയത്തെ ആസ്പദമാക്കി ആ ഗുരുനാഥൻെറ അനുഗ്രഹത്തിൻെറയും വാത്സല്യത്തിൻെറയും പ്രത്യക്ഷോദാഹരണമെന്നോണം സ്വമേധയാ തന്നനുഗ്രഹിച്ച ആ ഒരു സട്ടിഫിക്കററാണു് ഇന്നും എനിക്കു സൎവ്വകാൎയ്യങ്ങളിലും ഒരു പ്രചോദനമായി തീൎന്നിട്ടുള്ളതു്.

ഇത്രയും പറഞ്ഞതുകൊണ്ടു ഞാൻ യൂനിവേർസിററി പരീക്ഷകളെ അപലപിക്കുകയല്ല, ആ ഗുരുനാഥൻെറ സ്വഭാവവിശേഷത്തെ സോദാഹരണം സമർത്ഥിക്കുകയാണ് ചെയ്തിട്ടുള്ളൂ. പ്രാചീനാദ്ധ്യയനരീതിയിൽ വിഷയക്കുറവും തലസ്പർശിപാണ്ഡിത്യവുമായിരുന്നു ലക്ഷ്യങ്ങൾ. എന്നാൽ വിഷയവൈവിധ്യവും ഉപരിപ്ലവജ്ഞാനവുമാണ് ആധുനികാദ്ധ്യയനരീതിയുടെ സ്വഭാവങ്ങൾ. പ്രാചീനരീതിയിൽ ഗുരുകുലത്തിലിരുന്നു സംസ്കൃതം പഠിച്ച് ഏതാണ്ടു ഒരു ശാസ്ത്രപരിചയം സമ്പാദിച്ചതിന്നുശേഷം ആധുനികരീതിയിൽ സ്കൂളുകളിലും കോളേജുകളിലുമായി പഠിച്ച് എം. എ. ബിരുദം നേടിയ അദ്ദേഹത്തിൽ രണ്ടു രീതികളിലേയും ഗുണങ്ങളായ വിഷയവൈവിധ്യവും തലസ്പർശിപാണ്ഡിത്യവും പ്രത്യക്ഷപ്പെട്ടിരുന്നു. ഉപരിപ്ലവന്മാരുടെ പേരിൽ അദ്ദേഹത്തിന്നു കേവലം അവജ്ഞയായിരുന്നു, സംസ്കൃതത്തിൻെറ അക്ഷരജ്ഞാനം മാത്രം സിദ്ധിച്ച് ഉന്നതപരീക്ഷകളിൽ ബിരുദം നേടി അറിവില്ലായ്മയെ മറയ്ക്കുവാൻവേണ്ടി ഗവേഷണങ്ങളെന്ന വ്യാജേന അടിസ്ഥാനരഹിതങ്ങളും സ്വകപോലകല്പിതങ്ങളുമായ ചില നിരർത്ഥകസിദ്ധാന്തങ്ങളെ മുക്തകണ്ഠം നിർല്ലജ്ജം ഘോഷിക്കുന്ന ചില ആധുനികപണ്ഡിതമ്മന്യന്മാരുടെ ആഭാസങ്ങളെ സംസ്കൃതസാഹിത്യകേസരിയായ അദ്ദേഹം കേവലം ശിവാരുതം പോലെ പുച്ഛരസത്തോടെയാണ് വീക്ഷിച്ചിരുന്നതു്. അഗ്നികുണ്ഡത്തിൽ ശലഭങ്ങളെന്നപോലെ അദ്ദേഹത്തിൻെറ വിജ്ഞാനതേജസ്സിൽ അവരുടെ സിദ്ധാന്തങ്ങൾ ദഹിച്ചുപോകും. അക്കൂട്ടരെ അദ്ദേഹം ഇൻററക്സ് പണ്ഡിതന്മാരെന്നാണ് വർണ്ണിക്കാറുള്ളതു്. വിഷയസൂചിയില്ലെങ്കിൽ അവർക്കു പാണ്ഡിത്യവും ഇല്ല. നേരേമറിച്ചു വിഷയവിചിന്തനം ചെയ്തു് പൂർവ്വാപരങ്ങളെ മനസ്സിലാക്കി ശാസ്ത്രസിദ്ധാന്തങ്ങളെ കരതലാമലകംപോലെ കണ്ടറിയുവാൻ അഭ്യസിക്കുന്നവരാണ് അദ്ദേഹത്തിൻെറ കണ്ണിലുണ്ണികൾ. അവർക്കു വേണ്ട സഹായങ്ങളും പ്രോത്സാഹനങ്ങളും അദ്ദേഹത്തിൽനിന്നു് എന്നും ലഭിക്കും.

പ്രാചീനരീതിയിൽ ശാസ്ത്രാഭ്യാസം ചെയ്തു് പ്രഖ്യാതി നേടിയ പണ്ഡിതാഗ്രേസരന്മാർ ഭാരതഭൂമിയിൽ ധാരാളം ഉണ്ടായിരുന്നു, ഇപ്പോഴും ഉണ്ടു്. പക്ഷെ അവർക്കെല്ലാം ആ ശാസ്ത്രങ്ങളിൽ പൂർവ്വപക്ഷസമാധാനങ്ങളെക്കൊണ്ടു അമ്മാനമാടി മററുള്ളവരെ അത്ഭുതപ്പെടുത്തുകയല്ലാതെ ശാസ്ത്രേതരങ്ങളായ ലൌകികവിഷയങ്ങളെപ്പററി സരളമായി പ്രതിപാദിക്കുവാനൊ എഴുതുവാനൊ ഉള്ളസാമർത്ഥ്യം വളരെ വിരളമാണ്. എന്നാൽ ആധുനികരീതിയിൽ വിദ്യാഭ്യാസം സിദ്ധിച്ച ഇദ്ദേഹത്തിന്നു ശാസ്ത്രവിഷയങ്ങളിലെന്നപോലെ മററു ലൌകികവിഷയങ്ങളിലും പ്രസംഗിക്കുവാനും എഴുതുവാനും ഉള്ള പാടവം അന്യാദൃശം തന്നെയായിരുന്നു. സാഹിത്യമഹാർണ്ണവത്തിൽ സവ്യസാചിയെപോലെ സംസ്കൃതവും ഇംഗ്ലീഷും തുല്യപ്രാഗത്ഭ്യത്തോടുകൂടി കൈകാര്യം ചെയ്യുവാനുള്ള പ്രാവീണ്യം അദ്ദേഹത്തിന്നൊന്നു വേറെതന്നെയാണ്. ഭാഷാശാസ്ത്രത്തിൽ (Philology) അദ്ദേഹത്തിൻെറ അഭിപ്രായങ്ങൾ പാശ്ചാത്യഗവേഷകന്മാർക്കുകൂടി മാർഗ്ഗദർശകങ്ങളായിരുന്നു.

അദ്ധ്യാപകൻ എത്രതന്നെ യോഗ്യനായാലും അദ്ധ്യേതാക്കളുടെ കഴിവു കണ്ടറിഞ്ഞു അതിന്നു യോജിച്ച വിധത്തിൽ അദ്ധ്യാപനം നടത്തുകയല്ലെങ്കിൽ ആ പ്രയത്നം തീരെ വിഫലമാണ്. ഈ വിഷയത്തിൽ ഗുരുനാഥന്റെ സാമത്ഥ്യം പ്രത്യേകം പ്രസ്താവ്യമാണ്. യാസ്കന്റെ നിരുക്തം ഓണേർസ് അദ്ധ്യേതാക്കൾക്കു ഒരു പാഠ്യപുസ്തകമാണ്. അതു ഞങ്ങളെ ഒരദ്ധ്യാപകൻ പഠിപ്പിച്ചു. പക്ഷെ മീമാംസയിലൊ മറെറാ ഒരു പ്രകൃതം വന്നപ്പോൾ നിരുക്തത്തിലെ ഒരു വിഷയത്തെപ്പററി ശാസ്ത്രികൾ ഞങ്ങളോടു ചില ചോദ്യങ്ങൾ ചോദിച്ചു. ആരും സമാധാനം പറഞ്ഞില്ല. ഗ്രന്ഥം പഠിച്ചിട്ടില്ലെന്നു അദ്ദേഹത്തിന്നു മനസ്സിലായി. അതിന്റെ നിദാനമെന്തെന്നും അദ്ദേഹം ക്ഷണത്തിൽ ഊഹിച്ചു. ഗ്രന്ഥത്തിലെ പ്രതിപാദനരീതി അറിയാത്തതുകൊണ്ടാണ് ഞങ്ങളുടെ ബുദ്ധിമുട്ടെന്നു കണ്ടപ്പോൾ ആ ഭാഗത്തെക്കുറിച്ചു പറഞ്ഞു മനസ്സിലാക്കി. ക്ഷണത്തിൽ വിഷയങ്ങളെല്ലാം ഞങ്ങൾക്കു വിശദവുമായി. അദ്ദേഹത്തിന്റെ അദ്ധ്യാപനസാമത്ഥ്യം അന്ന് എന്നെ ആശ്ചര്യ്യഭരിതനാക്കി.

പ്രാചീനഗ്രന്ഥങ്ങൾ പ്രകാശിപ്പിക്കുകയല്ലാതെ സ്വന്തം ഗ്രന്ഥങ്ങൾ എഴുതി പ്രസിദ്ധപ്പെടുത്തുക അദ്ദേഹം ചെയ്തിരുന്നില്ല. എന്നാൽ ഇന്നത്തെ ലോകത്തിൽ "ഉച്ചൈരുച്ചരിതവ്യം യൽ കിഞ്ചിദജാനതാപി പുരുഷേണ, മൂഢാ വിശ്വസ്യന്തെ വിദുഷാമപി സംശയോ ഭവതി" എന്നാണല്ലൊ മര്യ്യാദ. അതുകൊണ്ടുതന്നെയായിരിക്കാം അന്തസ്സാരമുള്ള അദ്ദേഹത്തിന്നു അത്തരം സംരംഭങ്ങളിൽ ആസക്തിയില്ലാതിരുന്നതു്. ഒരിക്കൽ അധികൃതന്മാർ, സ്വന്തം കൃതികൾ വല്ലതും എഴുതി പ്രസിദ്ധപ്പെടുത്തീട്ടുണ്ടോ എന്ന് അദ്ദേഹത്തോടു ചോദിച്ചു എന്നും പ്രശസ്തപദങ്ങളെ അലങ്കരിക്കുന്ന പണ്ഡിതവരേണ്യന്മാരായ തന്റെ ശിഷ്യന്മാർ തന്നെയാണ് തന്റെ കൃതികൾ എന്നു അദ്ദേഹം സമാധാനം പറഞ്ഞുവെന്നും കേട്ടിട്ടുണ്ടു്. ശ്രീമാൻ ചിന്നസ്വാമി ശാസ്ത്രികൾ, ഡാക്ടർ സി. കുഞ്ഞൻരാജാ മുതലായവരെല്ലാം അദ്ദേഹത്തിന്റെ ശിഷ്യന്മാരാണ്. ലേഖനത്തിന്റെ ദൈർഘ്യത്തെ ഭയന്നു് ഞാൻ അവരുടെ സംഖ്യയെപ്പററിയോ യോഗ്യതകളെ പററിയോ കൂടുതൽ എഴുതുന്നില്ല.

ആ കൂട്ടത്തിൽ ആ മഹാപുരുഷന്റെ ശിഷ്യനാകുവാനുള്ള ഭാഗ്യം സിദ്ധിച്ച ഒരു വ്യക്തിയാണല്ലൊ ഞാനും. എന്നാൽ പല കാരണങ്ങളാലും അദ്ധ്യയനകാലത്തിന്നുശേഷം ധാരാളമായി അദ്ദേഹത്തെ കാണുന്നതിന്നും ആ വഴിക്കു കൂടുതൽ വിജ്ഞാനം സമ്പാദിക്കുന്നതിന്നും എനിക്കു കഴിഞ്ഞില്ല. ആ വിജ്ഞാനഭാസ്കരൻ അസ്തമിച്ചുവെങ്കിലും അദ്ദേഹത്തിന്റെ പ്രകാശം അന്തേവാസികളായ താരാഗണങ്ങളിൽ പ്രതിഫലിച്ച് തമോമയമായ ഇന്നത്തെ അന്തരീക്ഷത്തിലും മാർഗ്ഗദർശിയായി തീരുന്നുണ്ടു്. അദ്ദേഹത്തിന്റെ ആത്മാവിന്നു നിത്യശാന്തി ഭവിക്കട്ടെ. അദ്ദേഷത്തിന്റെ സ്മാരകമായ ഈ ഗവേഷണകേന്ദ്രം ഉത്തരോത്തരം സർവ്വോൽകർഷേണ വർത്തിക്കട്ടെ. ഗുരുചരണാരവിന്ദേഭ്യോ നമഃ

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സദസ്യർക്കെല്ലാം, വെവ്വേറെ നമസ്കാരം;
അദ്ധ്യക്ഷന്നു വിശേഷിച്ചും!

ഇയ്യിടയിൽ, വളരെക്കാലമായി കണ്ടിട്ടില്ലാത്ത ഒരു പരിചിതൻ എന്നോടു ചോദിച്ചു:— 'വയസ്സെത്രയായി?' ഞാൻ ചിരിച്ചുകൊണ്ടു, 'മുപ്പതു മുപ്പത്തഞ്ചു്' എന്നു മറുപടി പറഞ്ഞു. ഇതു പ്രഷ്ടാവിനെ അത്ര വിശ്വസിപ്പിച്ചില്ല. 50–55-ായി എന്നാണു് ഞാൻ കരുതിയതു്'' എന്നദ്ദേഹം അക്കം തിരുത്തിയപ്പോൾ, ഇരുപതോ പതിനഞ്ചോ ചുരുങ്ങിക്കിട്ടിയല്ലോ എന്നു ഞാൻ ആശ്വസിച്ചു. എന്നാൽ, ഈ അടവു്—വയസ്സു കുറച്ചു പറയൽ— ഇനിമേലിൽ നടക്കുകയില്ല. ഈ മാസം 17-ാംനു- ഇവിടെ മ്യൂസിയം ഹാളിൽ എനിക്കു ഒരുപഹാരം തരാനായി ചേർന്ന സഹൃദയസദസ്സിൽവെച്ചു് ഗവമ്മേണ്ടു് വക്കീൽ ശ്രീ: കുട്ടികൃഷ്ണമേനോൻ എനിക്കെഴുപതായി വയസ്സെന്നു പ്രസംഗിച്ചുവിട്ടു; അദ്ധ്യക്ഷനായിരുന്ന ഹൈക്കോർട്ട് ജഡ്ജി ശ്രീ: ഗോവിന്ദമേനോൻ അതിന്നനുകൂലമായി വിധിയും പ്രസ്താവിച്ചുകളഞ്ഞു! രണ്ടുപേരും എന്റെ ഉററ സ്നേഹിതന്മാരാണുതാനും.

അങ്ങിനെ എഴുപതുകാരനെന്നു പ്രഖ്യാപിക്കപ്പെട്ട കിഴവൻ മദിരാശിയിൽനിന്നു സ്വസ്ഥാനത്തേയ്ക്കു തിരിച്ചിട്ടു പത്തുനാൾ തികയുന്നതിന്നുമുമ്പേ, വീണ്ടും നാനൂറോളം നാഴിക പിന്നിട്ടു് ഇവിടെവന്നു ചേർന്നതിൽ നിങ്ങൾക്കു അത്ഭുതമോ, അനുകമ്പയോ തോന്നേണ്ടതില്ല: ആറു വഷങ്ങൾക്കു മുമ്പേ നിര്യാണമടഞ്ഞ കുപ്പുസ്വാമിശാസ്ത്രികളെക്കുറിച്ചു എനിക്കുള്ള ഗുരുഭക്തിവിശേഷം ഒരു മൃദുലപാശമെന്നപോലെ, അനായാസമാംവണ്ണമാണു്, എന്നെ ഇങ്ങോട്ടാകഷിച്ചതു്! ആ പാശത്തിന്നു്, രണ്ടു വിദ്വദ്വരേണ്യന്മാരുടെ—ഈ മാസത്തിന്റെ ആദിയിൽമാത്രം പരിചയപ്പെട്ട ഡാക്ടർ രാഘവൻ, ചിരന്തനമിത്രമായ ഡാക്ടർ കുഞ്ഞൻരാജാ എന്നിവരുടെ —സ്നേഹനിബന്ധം പിരിമുറുക്കവും കൂട്ടി. അങ്ങിനെ കുപ്പുസ്വാമിശാസ്ത്രിഗവേഷണസമിതിയുടെ സമ്മേളനത്തിൽ സംബന്ധിക്കുക എന്ന അവശ്യകർത്തവ്യത്തിൽ എന്നെ പ്രവർത്തിപ്പിച്ച ഇവരിരുവരിലും എനിക്കു് അകൈതവമായ കൃതജ്ഞതയുണ്ടു്.

ചില സംവത്സരങ്ങൾക്കുമുമ്പു മൈസൂരിൽ നടന്ന ആൾഇന്ത്യഓറിയൻറൽ കോൺഫ്രൻസ്സിന്നു ഞാനും ക്ഷണിക്കപ്പെട്ടിരുന്നു. വിശാലരമണീയമായ തത്സമ്മേളനശാലയിൽ പ്രവേശിച്ചപ്പോൾ എന്റെ ദൃഷ്ടിയെ ഒന്നാമതായാവർജ്ജിച്ചതു്, മുൻവരിക്കസാലകളിൽ തൊട്ടുതൊട്ടിരിക്കുന്ന ചിലരുടെ ഏകരൂപമായ വേഷവിധാനമാണു്. ഒരുതരം കസവുതലപ്പാവു്; നടുനെററിമേൽ നെടിയ ഗോപിക്കുറി, ഇടയിലിടയിൽ സ്വണ്ണവട്ടോടും നടുവിൽ കൊത്തുപണിയുള്ള പൊൻപോളകൊണ്ടു പൊതിഞ്ഞ വലിയ രുദ്രാക്ഷത്തോടും കൂടിയ രുദ്രാക്ഷമാല കഴുത്തിൽനിന്നു ഞാന്നുകിടക്കുന്ന മാവിടവും മികച്ച കസവുവേല ചെയ്തിട്ടുള്ള ചുകന്ന സാൽവകൊണ്ടുള്ള ഏ

റാപ്പ്; വെളുത്ത പാളത്താറട്ടപ്പ്—ഈ അസാധാരണവേഷന്മാർ അന്നത്തെ മൈസൂർ മഹാരാജാവിൻെറ ആസ്ഥാനപണ്ഡിതന്മാരാണെന്ന്, അന്വേഷണത്താൽ എനിക്കു മനസ്സിലായി: അവൎക്കു ലംഗിയേറിയ ഭവനങ്ങളും, സുഖമായ കാലക്ഷേപത്തിന്നുവേണ്ടുവോളം ശമ്പളവും മഹാരാജാവു കല്പിച്ചു കൊടുത്തിരുന്നു. പണ്ടത്തെ ഭാരതരാജാക്കന്മാർ പണ്ഡിതന്മാരേയും കവികളേയും യഥാർഹം പൂജിച്ചുപോന്നിരുന്നുവല്ലൊ; അതിൻെറ ഒരു ചെറിയ അവശേഷം അന്ന് മൈസൂർ രാജധാനിയിൽ കാണമാറായി! ചില വിഷയങ്ങളിൽ പഴയ രാജാക്കന്മാരുടെ ഒരു നേരിയ ഛായയുണ്ടായിരുന്നു, ആ മഹാരാജാവിന്നു. മഹാരാജാവിൻെറ സംസ്കൃതഭാഷാഭക്തിയിൽ പൊന്നും പട്ടും ചാൎത്തിക്കപ്പെട്ട ഏകാദശരുദ്രന്മാരാണെന്നു തോന്നും, ആ പതിനൊന്നുപേരെ കണ്ടാൽ.

ആ കൎണ്ണാടകീയരായ ശാസ്ത്രകോവിദന്മാരും ഒന്നമ്പരക്കമാറ് ഒരു പ്രഭാഷണം സഭാമണ്ഡപത്തിൽ ആരംഭിച്ചു. അതിൻെറ ഉടമസ്ഥന്മാർ വെളുത്തുന്തിയ തലപ്പാവും കാൽമുട്ടോളമെത്തിയ വെള്ളക്കുപ്പായവും ധരിച്ച ഒരു തേജസ്വിയായ ദ്രാവിഡബ്രാഹ്മണനായിരുന്നു. അദ്ദേഹം സ്വഭാഷയായ തമിഴിൽത്തന്നെയാണ് സംസാരിക്കുന്നതെന്നത്രേ, ബധിരനായ എനിക്ക് ആദ്യം തോന്നിയതു്. എന്നാൽ, ഒരു സമീചീനമായ സംസ്കൃതപ്രസംഗമായിരുന്നു അതു്. ആ ഭാഷണധോരണി ഇളംകാററിൽ ഓളം ഇളമ്പുന്ന കാവേരീനദിപോലെ അങ്ങിനെ ഒഴുകിക്കൊണ്ടിരുന്നു. സദസ്സിലെങ്ങും ഒരു അനിൎവ്വചനീയമായ ബഹുമാനവും ശ്രദ്ധയും വ്യാപിച്ചു. അഹോ ആരാണീ ഭൂലോകവാചസ്പതി? നമ്മുടെമഹാമഹോപാധ്യായൻ കുപ്പുസ്വാമി ശാസ്ത്രികൾ തന്നെ!

അതിന്നു മുമ്പും പിമ്പും ഞാൻ അദ്ദേഹത്തെ കണ്ടിട്ടില്ല; അന്നും അദ്ദേഹത്തെ സമീപിച്ചു വന്ദിപ്പാൻ അവസരം കിട്ടിയതുമില്ല. ആ സന്ദൎശനം ആദിമവും അന്തിമവുമായിരുന്നു. തഞ്ചാവൂർ ജില്ലയിലെ ഗണപതൃഗ്രഹാരമേ, 1880 ഫിബ്രവരിയിൽ കുപ്പുസ്വാമിയുടെ ജനനത്താൽ നിനക്കു കൈവന്ന ധന്യതയിൽ ഒരംശം കേരളത്തിന്നുമില്ലെന്നില്ല. ഒരുകാലത്തു ശാസ്ത്രികളുടെ തറവാട്ട് ശങ്കരാചാൎയ്യരുടെ നാട്ടിലായിരുന്നുവെന്നു ശാസ്ത്രികൾ തന്നെ പറയാറുണ്ട്. അതേ, ചിരന്തനമായ വേഴ്ചമൂലം താൻ തമിഴനാടിന്നു കൊടുത്ത ഒരു ശ്രേഷ്ഠസന്താനമാണ് കുപ്പുസ്വാമി ശാസ്ത്രികളെന്നു മലനാടിന്നു ഒട്ടൊക്കെ അഭിമാനിക്കാം. ഇദ്ദേഹവും, രണ്ടുമാസത്തിന്നുമുമ്പെ മൃതിയടഞ്ഞ കേരളമഹാകവി ഉള്ളൂർ എസ്. പരമേശ്വരയ്യരും ഒരേ കൊല്ലത്തിലാണ് (1905) താനും, എം. ഏ. പരീക്ഷയിൽ വിജയം നേടിയതു്.

എം. ഏ. പരീക്ഷയിൽ ജയിച്ചതോടുകൂടി, ഇന്നത്തെ മിക്ക പഠിപ്പുകാരെന്നപോലെ, പൂൎണ്ണകാമത്വം കൊള്ളുകയല്ല ശാസ്ത്രികൾ ചെയ്തതു്; അദ്ദേഹം നിരന്തരപരിശ്രമംകൊണ്ടു വൈദുഷ്യത്തെ വളൎത്തിപ്പോന്നു. ഇംഗ്ലീഷിലും സംസ്കൃതത്തിലും വളരെ വളരെ ശാസ്ത്രഗ്രന്ഥങ്ങൾ അദ്ദേഹം അവഗാഢമായി വായിച്ചിട്ടുണ്ട്. ഏതൊരു സദ്ഗ്രന്ഥവും കിട്ടിയാൽ വായിക്കാതിരിക്കയില്ല; വായിച്ചതു മറക്കുകയുമില്ല. കേരളത്തിലെ

കൈക്കുളങ്ങര രാമവാരിയക്കോത്ത (അരനൂററാണ്ടിന്നു മുമ്പു മരിച്ചു) മേധാശക്തിയും ഗ്രഹണനൈപുണിയും കുശാഗ്രബുദ്ധിയും കുപ്പുസ്വാമി ശാസ്ത്രികൾക്കു കൂടെ പിറപ്പായിരുന്നു. അസാധാരണമായ വൈദുഷ്യം വിഭവത്തിനൊത്തതാണ്. ഒന്നിലധികം സംസ്കൃതകോളേജുകളിൽ പ്രിൻസിപ്പാൾ സ്ഥാനവും പ്രസിഡൻസി കോളേജിൽ സംസ്കൃതാദ്ധ്യാപകപീഠവും അലങ്കരിച്ചതാണ് ശാസ്ത്രികളുടെ ശിഷ്യസമ്പത്ത്. ഇന്നു ദക്ഷിണഭാരതത്തിലുള്ള പല പ്രസിദ്ധ പണ്ഡിതന്മാരും കാളേജുകളിലുള്ള എം. എ. ക്കാരും ഇദ്ദേഹത്തിന്റെ ശിഷ്യരത്രെ. അങ്ങിനെ ആ മഹാൻ വേണ്ടുവോളം സമ്പാദിച്ചു. വേണ്ടുവോളം ദാനവും ചെയ്തു. പഠിക്കുക പഠിപ്പിക്കുക എന്നിവ മാത്രമാണ് അദ്ദേഹത്തിന്റെ യാവജ്ജീവകൃത്യങ്ങൾ. ശിഷ്യവാത്സല്യത്തിലാകട്ടെ, ഒരു ഋഷിതന്നെയായിരുന്നു ശാസ്ത്രികൾ. പഴമയുടെ ആഴവും പുതുമയുടെ പരപ്പുമൊത്തതായിരുന്നു ശാസ്ത്രികളുടെ വിജ്ഞാനസമുദ്രം; അതിന്റെ തിരമാലകൾ—പ്രശസ്തങ്ങളായ പ്രഭാഷണങ്ങളും ഉപന്യാസങ്ങളും—എളുപ്പത്തിൽ എണ്ണിത്തീർക്കാവുന്നവയല്ല.

മദിരാശി ഗവമ്മേണ്ടിന്റെ ഗ്രന്ഥാലയം ഇത്രയും ഉന്നതമാക്കപ്പെട്ടതു് ശാസ്ത്രികളുടെ ഗ്രന്ഥസംഭരണശില്പത്താലത്രേ: ക്യൂറേററരുടെ നിലയിൽ അദ്ദേഹം പണിപ്പെട്ടു തിരഞ്ഞു കണ്ടുപിടിച്ച പ്രാചീനസംസ്കൃതഗ്രന്ഥങ്ങളുടെ സംഖ്യ ചെറുതല്ല. അദ്ദേഹം പ്രസിദ്ധീകരിച്ച വിവരണസഹിതമായ ക്യാററ്ലോഗ് നിങ്ങൾ കണ്ടിട്ടുണ്ടാകാം. മണ്ഡനമിശ്രന്റെ വിഭ്രമവിവേകം, ബ്രഹ്മസിദ്ധി എന്നിവയെ ശാസ്ത്രികൾ ശുദ്ധിപ്പെടുത്തി അച്ചടിപ്പിച്ചിട്ടില്ലായിരുന്നുവെങ്കിൽ ആ മഹാഗ്രന്ഥങ്ങളുടെ പേർപോലും നാം കേൾക്കുമായിരുന്നുവോ? വിവേകിയായ വിപശ്ചിത്തു, ഗുണവാനായ ഗുരു, ലോകദർശിയായ ലേഖകൻ, പ്രഗൽഭനായ പ്രഭാഷകൻ, ഗരിഷ്ഠപ്രയത്നനായ ഗ്രന്ഥസമ്പാദകൻ എന്നിവരെല്ലാം കുപ്പുസ്വാമിശാസ്ത്രികളിൽ കുടികൊണ്ടിരുന്നു! മദിരാശിസംസ്കൃതംഅക്കാഡമി, ജണ്ണൽ ഓഫ് ഓറിയൻറൽ റിസച്ച് എന്നിവയുടെ സ്രഷ്ടാവും സവ്വകലാശാലയിലെ പൌരസ്ത്യബിരുദങ്ങളുടെ വ്യവസ്ഥാപകനും മററാരുമല്ലല്ലോ.

സ്വഭാഷയായ തമിഴിനെ തഴപ്പിക്കുന്നതിലല്ല, അമരഭാരതിയെ പ്രചരിപ്പിക്കുന്നതിലാണ്, ശാസ്ത്രികൾ ശ്രദ്ധ ചെലുത്തിയതു്: അദ്ദേഹത്തിന്നറിയാം, എല്ലാ ദേശീയഭാഷകളുടേയും തായ്‌വേർ സംസ്കൃതമാണെന്നു്; കൊമ്പുകളിലല്ല, കടയ്ക്കലാണല്ലോ നനയ്ക്കേണ്ടതു്. ഗൈർവ്വാണിറാണിയുടെ അന്യാദൃശമായ ഔദാര്യത്താലത്രേ, ഭാരതത്തിലെ ഭാഷകൾ സമൃദ്ധിനേടിയതും, നേടുന്നതും, നേടുവാൻ പോകുന്നതും. "ബുദ്ധൻ സ്വാശയങ്ങളെ പാലിഭാഷയിൽ വെളിപ്പെടുത്തിയതിനാലാണ്, അവയ്ക്കു് ക്ഷിപ്രപ്രചാരം സിദ്ധിച്ചതു്; എന്നാൽ, അതോടൊപ്പം സംസ്കൃതത്തേയും പ്രചരിപ്പിക്കേണ്ടിയിരുന്നു." എന്ന വിവേകാനന്ദവചനം ഇലോം അർത്ഥവത്താകുന്നു. "ആശയങ്ങളെ നാട്ടുഭാഷയിൽ പഠിപ്പിക്കണം; അതോടൊപ്പം സംസ്കൃതാദ്ധ്യാപനവും നടത്തണം." എന്നത്രെ സ്വാമിയുടെ അഭിപ്രായം. സംസ്കൃതഭാഷയല്ലാതെ മറെറാന്നുമല്ല ഭാരതത്തെ ഭാരതമാക്കിയതു്. ഭാരതീയങ്ങളും

യ സദ്ഗ്രന്ഥങ്ങൾക്കും സംസ്കാരങ്ങൾക്കുമായി മററു രാജ്യങ്ങൾ കൈമലർത്തിക്കാട്ടുന്നതിൽ അത്ഭുതമൊന്നുമില്ല. ഇരുപതോളം സംവത്സരങ്ങൾക്കു മുമ്പു ഇന്ത്യയിൽ വന്ന് ആറുമാസം താമസിച്ച്, സ്വരാജ്യമായ അമേരിക്കയിലേക്കു തിരിച്ചുപോയ ഡാക്ടർ വിൽഡ്യൂറാൻറ്—ഇദ്ദേഹം കൊളമ്പിയാ സർവ്വകലാശാലയിലെ തത്വശാസ്ത്രാദ്ധ്യാപകനായിരുന്നു—ന്യൂയോക്കിൽവെച്ചു പ്രസംഗിച്ചതിലെ ചില വാക്യങ്ങൾ ഞാൻ നിങ്ങളെ കേൾപ്പിക്കാം:— "യൂറോപ്യൻ ഭാഷകളുടെ മാതാവായ സംസ്കൃതഭാഷയുടെ ഗൃഹം തന്നെ, ഇന്ത്യയാണ്. നമ്മുടെ ഭാഷയുടേയും തത്വചിന്തയുടേയും മാതാവും ഇന്ത്യതന്നെ; ഗ്രാമപ്പഞ്ചായത്തുകൾ മൂലം, പ്രാചീനയൂറോപ്യൻേറയും അമേരിക്കയുടേയും പ്രജാധിപത്യത്തിൻെറ ഈററില്ലവും, ഇന്ത്യതന്നെ. ഭാരതഭൂമാതാവ് ഒരു തരത്തിൽ നമ്മുടെയെല്ലാം മാതാവാണ്!" ആ അമേരിക്കൻ തത്വജ്ഞാനി ഇന്ത്യയുടെ പ്രീതിക്കുവേണ്ടി 'ഭംഗിപറഞ്ഞതല്ല ഇത്. പരിഷ്കൃതരാജ്യങ്ങളിലെല്ലാംതന്നെ അഭിജ്ഞജനങ്ങൾക്കു ഭാരതത്തേയും അതിൻെറ മൂലഭാഷയായ സംസ്കൃതത്തേയും കുറിച്ചു വലിയ ബഹുമാനമാണുള്ളത്.

എന്നാൽ, നമ്മുടെ ചില ഉല്പതിഷ്ണുക്കൾ—അഥവാ ഉല്പതിഷ്ണുത്വം നടിക്കുന്നവർ—സംസ്കൃതത്തിൻെറ നേരെ കണ്ണുരുട്ടാൻ തുടങ്ങിയിട്ടുണ്ട്! ഒന്നുരണ്ടു കൊല്ലത്തിന്നുമുമ്പു ഒരു സാഹിത്യശിരോമണിക്കുമാരൻ എഴുതിയിരുന്നു, അരപതുകൊല്ലത്തേയ്ക്കു സംസ്കൃതപാഠം നിർത്തിവെയ്ക്കണമെന്ന്; ഡിഗ്രിയോടൊപ്പം തനിക്കു ഉദ്യോഗം ലഭിച്ചില്ല എന്നത്രെ പ്രധാന കാരണം. തൊഴിലില്ലാത്ത കൈവിരലുകൾ ഇതിലപ്പുറവും എഴുതിയേക്കാം; എന്നാൽ കൊററില്ലാത്തതിൽ കോപിച്ചു സ്വന്തം പുര ചുട്ടെരിപ്പാൻ പന്തമെടുക്കുന്നവർ ഒരു സാധാരണ മനുഷ്യനായിരിക്കയില്ല. കൊല്ലംതോറും ആയിരക്കണക്കിൽ പുറത്തിറങ്ങുന്ന ബിരുദധാരികളെയെല്ലാം ഉടനുടൻ ഉദ്യോഗത്തിലിരുത്തുക സാധ്യമാണോ? ഇയ്യിടയിൽ ഒരു വകുപ്പിലേയ്ക്കു ഇരുപത്തഞ്ചു ഗുമസ്ഥന്മാരെ എടുപ്പാൻ നിശ്ചയിച്ചു പരസ്യം ചെയ്ത മദിരാശി ഗവമ്മേണ്ടിന്നു മൂവ്വായിരം എം. എ. ബി എ. ക്കാരുടെ ഹരജികൾ കിട്ടിയെന്നു പത്രത്തിൽ കാണുകയുണ്ടായി.

ലജ്ജയുണ്ടെങ്കിലും, പരമാർത്ഥം പറയാതിരുന്നുകൂടല്ലോ: ഇന്ത്യക്കു തനതായി സംസ്കാരമൊന്നുമില്ലെന്നും, എല്ലാം ഈജിപ്തിൽ നിന്നോ മറേറാ വന്നിറങ്ങിയതാണെന്നും ഉപന്യസിപ്പാൻ തുവ്വലെടുത്ത ഒരു വമ്പിച്ച ചരിത്രാന്വേഷകനും എൻെറ നാട്ടിലുണ്ട്; ആ വിദ്വാനെ ആചാര്യപീഠത്തിലിരുത്തി പൂജിപ്പാൻ പൂനുള്ളുന്നവരായും ചിലരുണ്ട്. അവരുടെ ഒരു മഹാകവി, 'ജടയുടെ പനയോലച്ചുരുളുകൾ—ആർഷഗ്രന്ഥങ്ങൾ—പെറുക്കിയെടുത്ത് തീയ്യിലെറിയണമെന്നുകൂടി നീട്ടിനീട്ടിപ്പാടിയിരിക്കുന്നു! മഹാകവേ തൻേറടമുള്ളവർക്കൊക്കെ അറിയാം, ആ ഓലക്കീറുകൾ അനശ്വരങ്ങളാണെന്നു: കത്തിപ്പടർന്ന വിദേശീയാക്രമണത്തീയ്യിൽ നിന്നുപോലും സ്വപ്രഭാവത്താൽ രക്ഷപ്പെട്ടവയാണെന്ന്! മൂങ്ങകൾക്കിഷ്ടമല്ലെങ്കിലും, സൂര്യരശ്മികൾ വെളിച്ചം വിരിച്ചുകൊണ്ടിരിക്കും.

പ്രിയ ഭ്രാതാക്കളെ, സ്വഭാഷകൾക്ക വെട്ടപ്പും പരപ്പും വളൎത്തുവാൻ നിങ്ങൾ അഭിലാഷിക്കുന്നുണ്ടോ? സനാതനങ്ങളായ സംസ്കാരങ്ങളെ സംരക്ഷിക്കേണമെന്നു നിങ്ങൾക്ക തോന്നുന്നുണ്ടോ ഉണ്ടെങ്കിൽ, നമ്മുടെ ഈ സൂര്യ്യപുരുഷനെ അനുവൎത്തിച്ച് സംസ്കൃതപ്രചാരണത്തിൽ അങ്ങേഅററംവരെ പരിശ്രമിക്കുകയേ പോംവഴിയുള്ളു. സംസ്കൃതത്തിൽ ഒരു സ്ഥൂലജ്ഞാനമെങ്കിലും വേണം, ദേശഭാഷാസാഹിത്യത്തെത്തന്നെയും ശരിക്കാസ്വദിപ്പാൻ. വാല്മീകിവാണിയുടെ വരം കിട്ടിയതുകൊണ്ടല്ലയോ. കമ്പരും തുളസിദാസനും തുകാരാമനും മററും രാമചരിതത്തെ അത്ര അന്തസ്സിലും ചന്തത്തിലും ഗാനം ചെയ്യുവാൻ ശക്തരായതു്? ആധുനികദ്രാവിഡ മഹാകവി സുബ്രഹ്മണ്യഭാരതിയും പൊതുജനങ്ങളിൽ രാജഭക്തിയെ പ്രോജ്ജ്വലിപ്പിച്ചതു, സംസ്കൃതത്തിരികൊണ്ടുതന്നെ. ഭാരതിയുടെ ഭാസുരങ്ങളായ കൃതികളുടെ കയ്യെഴുത്തു പ്രതികൾ ഫോട്ടോവിലെടുത്തു കാഴ്ചബംഗളാവിൽ വെപ്പാൻ മദിരാശിഗവൎമ്മേണ്ടാലോചിക്കുന്നതു് അത്യന്തം അഭിനന്ദനാർഹമായിരിക്കുന്നു.

"ഭാഷാവിഷയത്തിൽ ഇന്ത്യയോടു കിടനില്ക്കുന്ന ഒരു രാജ്യമില്ല: യൂറോപ്യൻ വ്യാകരണത്തിൻെറ പിതാവായ അരിസ്റ്റോട്ടലിൻെറ കാലത്തിന്നെത്രയോ മുമ്പുതന്നെ ഭാരതീയവ്യാകരണം പൂൎണ്ണദശയെ പ്രാപിച്ചിരിക്കുന്നു." ജെ. എൻ. ഫാൎക്കഹാർ എന്ന ചിന്തകൻെറ പ്രസ്താവമാണിതു്. ഹിമാലയാപൎവ്വതംപോലെ അക്ഷോഭ്യമായ ഒരു വ്യാകരണം ലോകത്തിലുണ്ടെങ്കിൽ, അതു സംസ്കൃതഭാഷയുടെതാണെന്നു ആരും സമ്മതിക്കും. എന്നാൽ വ്യാകരണങ്ങളെ വകവെയ്ക്കുന്നതും, നിഘണ്ടുക്കളെ നിരസിക്കാതിരിക്കുന്നതും, പദ—പദാൎത്ഥങ്ങളെ പരിചിന്തിക്കുന്നതും വാക്യങ്ങളെയഥേഷ്ടം വളയ്ക്കാതിരിക്കുന്നതും ഒരുതരം അടിമത്തമാണെന്നത്രെ, ചില പുത്തൻക്രൂററുകാരുടെ ഭാവം. ഒരു കോളേജുപ്രഫസർ—ദേശഭാഷാധ്യാപകനാണെങ്കിലും സംസ്കൃതവ്യാകരണമൊക്കെ തൊണ്ടതൊടാതെ വിഴുങ്ങിയ വിരുതനാണെന്നു ഞാൻതന്നെ ഉദ്ഘോഷിച്ചുപോരുന്ന ഒരു 'സാഹിത്യകുശലൻ'—സ്വാൎത്ഥംഭരിത്വം എന്നൊരു പദം സൃഷ്ടിച്ചിരിക്കുന്നു. ആ കുശലൻെറ പ്രാമാണികത്വം വിശ്വസിച്ച് മറെറാരെഴുത്തുകാരൻ അതു പകൎക്കുകയുണ്ടായി. എന്തുകൊണ്ടുപാടില്ല, ഉദരംഭര്യ്യാദികളുടെ പന്തിയിൽ സ്വാൎത്ഥംഭരിക്കും ഇരിപ്പിടം കൊടുത്തുകൂടെയോ? പണ്ടു് ഒരു വിദ്വാൻ 'ഇക്ഷ്വാക്രൂണാ'മെന്നാകാമെങ്കിൽ (അസ്മാകം എന്നതിന്നു പകരം) അസ്മാക്രൂണാമെന്നുമാകാമെന്നു വാശി പിടിച്ചപോൽ; ആ വൈയാകരണവയ്യൻ പുനൎജ്ജന്മനിർമുക്തനായിട്ടില്ലായിരിക്കാം!

നിങ്ങളെ ചിരിപ്പിക്കാനല്ല, ഇന്നേത്തെ സംസ്കൃതപഠനത്തിൻെറ അസഹനീയമായ അസാമഞ്ജസ്യം തെല്ലൊന്നു സൂചിപ്പിക്കാനാണു് ഞാനിതിവിടെ പറഞ്ഞതു്. വിശുദ്ധമായ വ്യുല്പത്തിയും വിചാരശീലത്വവും ഉളവാക്കാത്ത പഠിപ്പു പഠിപ്പല്ല; അത്തരം പഠിപ്പുകൊണ്ടു ഒരു കുപ്പുസ്വാമി ശാസ്ത്രികളെ നമുക്ക വീണ്ടും കിട്ടുകയുമില്ല. ഇന്ത്യയുടെരാഷ്ട്രഭാഷയായി ഹിന്ദി നിൎദ്ദേശിക്കപ്പെട്ടതു്, സംസ്കൃതത്തിൻെറ തൽക്കാലിക സ്ഥിതിക

രുതിമാത്രമാണ്; വാസ്തവത്തിൽ സംസ്കൃതംതന്നെയാണ്, ഈ ആർഷരാജ്യത്തിന്റെ പൊതുഭാഷയാകേണ്ടതു്. ഒരരനൂററാണ്ടുകൊണ്ടെങ്കിലും അതു സാധിക്കത്തക്കവണ്ണം അത്യൂർജ്ജിതമായിത്തീരണം, നമ്മുടെ സംസ്കൃതപ്രചാരണയത്നം. ഇതിൽ നമുക്കു ഗവമ്മേണ്ടിന്റെ സാഹായ്യം വേണ്ടുവോളമുണ്ടാകുമെന്നുറപ്പിക്കാം: നമ്മുടെ വിദ്യാഭ്യാസമന്ത്രിയായ ഈ അദ്ധ്യക്ഷൻ ഒരു മാസത്തിനുമുമ്പു മലബാറിൽ വെച്ചു് ഇക്കാര്യം തുറന്നുപറഞ്ഞിരിക്കുന്നു; നിസ്സഹായതാഭയം ഒരിക്കലും നമ്മെ ബാധിക്കേണ്ടതില്ല.

ഗ്രന്ഥസംഭരണപദ്ധതിയിലും ശാസ്ത്രികളുടെ കാല്പാടുകളെ നാം മുറുക്കു പിന്തുടരണം. തെന്നിന്ത്യയിൽത്തന്നെയുണ്ടു്, ഇനിയും ഒട്ടേറെ ശ്രേഷ്ഠഗ്രന്ഥങ്ങൾ മറഞ്ഞുകിടക്കുന്നു. മധുരാവിജയമെന്ന മധുരകാവ്യത്തിന്റെ പ്രണേത്രിയായ ഗംഗാദേവിയാൽ, 'ചതുസ്സപ്തതികാവ്യോക്തി വ്യക്തവൈദുഷ്യസംപദേ' എന്ന വിശേഷിക്കപ്പെട്ട അഗസ്ത്യഭട്ടന്റെ എഴുപത്തിനാലു സംസ്കൃത കാവ്യങ്ങളിൽ ബാലഭാരതമൊന്നേ വെളിച്ചത്തു വന്നിട്ടുള്ളു. ഇതുപോലെ അജ്ഞാതനാമാക്കളുടേയും ഉത്തമഗ്രന്ഥങ്ങൾ എത്രയെത്രയുണ്ടായിരിക്കില്ലേ? നമ്മുടെ പൂർവ്വസമ്പത്തുക്കളെ എങ്ങിനെയെങ്കിലും നാം കൈവശപ്പെടുത്തുകതന്നെ വേണം. ഇതിൽ ഇറങ്ങി പ്രവർത്തിപ്പാൻ നമ്മെ തികച്ചും ധൈര്യപ്പെടുത്തുന്നവയല്ലയോ, ഇന്ത്യാപ്രധാനമന്ത്രി ജഗൽപൂജ്യനായ ജവഹാരിലാൽനെഹ്റു, രണ്ടു മാസങ്ങൾക്കുമുമ്പു ചെയ്ത ഒരു പ്രസംഗത്തിലെ ഈ വാക്യങ്ങൾ:—"ഭാരതത്തിന്റെ വമ്പിച്ച നിധിയും പാരമ്പര്യവും എന്താണെന്നു എന്നോടു ചോദിച്ചാൽ സംസ്കൃതഭാഷ എന്നായിരിക്കും എന്റെ ഉത്തരം........അതിനെ പോഷിപ്പിക്കുകയും, വിസ്മൃതപ്രായമായ അതിന്റെ അടിയിൽ പൂഴ്ന്നുകിടക്കുന്ന സാഹിത്യത്തെ ആരാഞ്ഞെടുത്തു് വെളിക്കുകൊണ്ടുവരികയും ചെയ്വാൻ പണ്ഡിതന്മാരെ ഏർപ്പെടുത്തണമെന്നു് എനിക്കാഗ്രഹമുണ്ടു്."

കുപ്പുസ്വാമി ശാസ്ത്രികൾ ജീവിച്ചിരിക്കെ, അദ്ദേഹത്തിന്റെ ജന്മനക്ഷത്രം കൊണ്ടാടുന്നതിൽ കൂടാനല്ല, ശ്രാദ്ധദിനാരാധനത്തിൽ ചേരാനാണ്, മന്ദഭാഗ്യനായ എനിക്കു സംഗതിവന്നതു്. അഥവാ ശാസ്ത്രികളെപ്പോലെയുള്ള ശാശ്വതപ്രതിഷ്ഠരെസ്സംബന്ധിച്ചേടത്തോളം ചാത്തവും പിറന്നാളും ഒരുപോലെതന്നെയെന്നു സമാധാനിക്കാം. സ്വർഗ്ഗതനായ ഗുരോ കനിഞ്ഞനുഗ്രഹിച്ചാലും: അങ്ങയെ അനുസ്മരിച്ചാരാധിക്കുന്ന ഈ 'സമിതിസാരസ്വതജ്യോതിസ്സിനാൽ പ്രശോഭിക്കുമാറാകട്ടെ!

വള്ളത്തോൾ.

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